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Syria dreams of the greater empire

A report and commentary

Abraham H. Foxman and Kenneth Jacobson

The irrefutable evidence that the government of Syria was directly involved in the attempt to blow up an El Al jet in London has focused attention on Syria as a terrorist state. Many questions are being asked about Syrian motivation. Much of the puzzlement about Assad's behaviour, however, can be clarified by a look at comments by one of the Middle East's most respected rulers, King Hassan of Morocco.

Shortly after his historic meeting with then Prime Minister Shimon Peres, King Hassan held a press conference for Arab journalists. Ostensibly Hassan was using the occasion to defend his decision to meet with Peres. But in so doing he also made a number of revealing comments about the Arab world.

The contents of this Arab media event were largely ignored by the western press. Nor did Hassan repeat his comments to the western media.

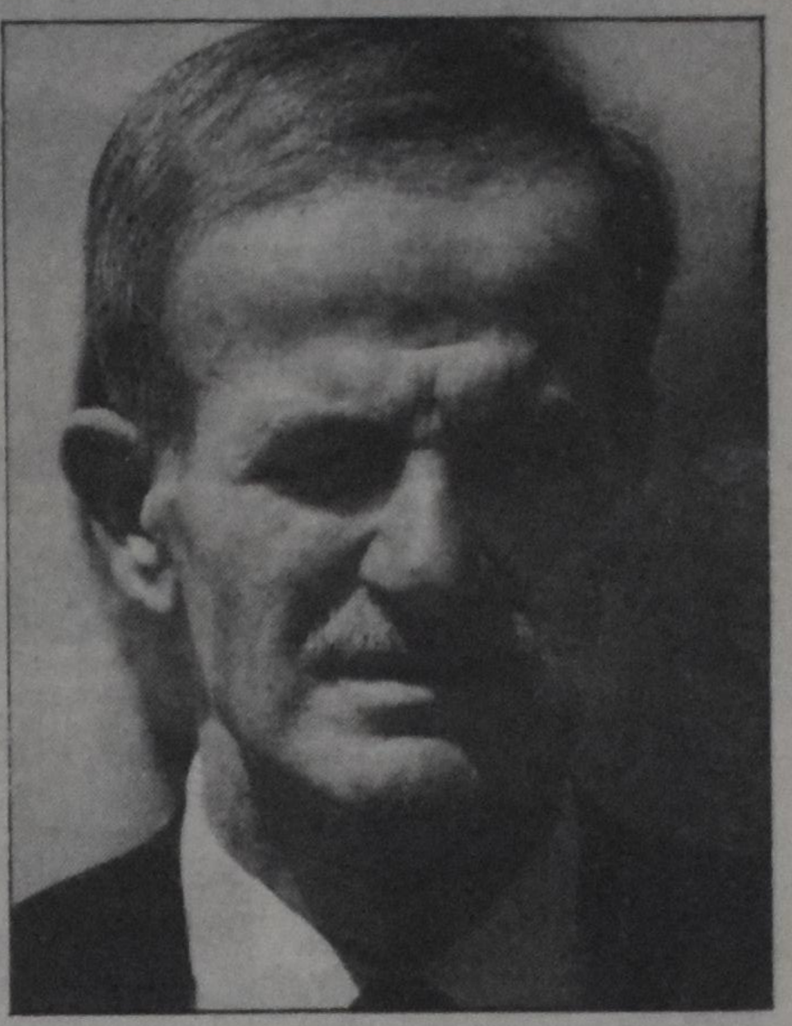
Following are verbatim excerpts from the conference with regard to Syria, broadcast live by Radio Rabat on August 7, 1986, with our occasional brief explanatory commentary or paraphrases in brackets:

King Hassan's comments

"I am going to tell you a story which happened in an Islamic conference in 1984. If the intervention of the Syrian delegate had not been open, in front of the camera, the recorders and the video, I would not tell you the following story: The discussion returned to the topic of Palestine and the Syrian delegate then, i.e., Mr. Abd al-Halim Khaddam [now Vice-President of Syria], my friend, stood, and said: As regards the issue of Palestine there is not a young person, a child, a Syrian child in the primary school, or a young Syrian at university who does not dream of the great Umayyad state [i.e., "Greater Syria" of the Arab past, comprising modern day Syria, Lebanon, Israel and Jordan, with Damascus at its centre.]

"We closed the session, and I asked him to come see me in the office. I told him, by God, what is this thing you have said and what is this hotheadedness? He said no, this is neither hotheadedness nor anything else. You have to know, Your Majesty, that the issue of the Umayyad state for us is the issue of the Sahara [i.e., Morocco's disputed

Continued on page 4 . . .



President Assad

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Thinkbit

Be true to your teeth or they will be false to you.

Painted on the side of a truck passing by the C.C. office.

Christmas trees big business in Nova Scotia

Anne Hutten

KENTVILLE, N.S. — On June 3 of this year, the federal government slapped a tariff on the few American Christmas trees which enter Canada each year, apparently unaware of the sizable Nova Scotia industry put at risk by that action.

The province's growers have sent a delegation to Ottawa, written letters, and contacted every MP and MLA in the area in an effort to have the tariff rescinded, until now without success. So far, the U.S. has not retaliated by imposing a similar measure against the more than two-million trees which move southward across the border, but growers are incensed enough that they voted not to send Brian Mulroney a free Christmas tree this year.

At risk is an industry which has brought new revenue to rural areas. Kirk Forest Products at New Germany, for example, employs 50 people full-time and another 200 during the six-week harvest season. In the Antigonish-Guysborough area, a co-operative effort representing 130 of the smaller growers manages to send a hundred-thousand trees to places as diverse as New York, New Jersey and Texas.

Even farmers from the Annapolis Valley are diversifying into Christmas trees, often on the slopes of the North and South Mountain ranges lining the valley. For the top grade, growers may receive as much as $22 for a nine-foot tree, a popular size. Industry spokesmen estimate a $33-million value for the 1986 crop.

Preference for dense trees

Although it's possible to simply cut balsam fir from the wild, these trees seldom make the grade for the export market. Most growers at least keep down competing hardwoods through the use of herbicides, and many are engaged in an intensive management system that begins to rival agriculture.

The American market prefers sheared trees, which have been trimmed for several years in order to achieve the desired cone shape. High density is the watchword: growers cut back the top in order to make buds between lateral whorls sprout new growth. Increasing use is made of fertilizer and other chemicals, with the aim of reaching market size in eight years or less.

Those trees which don't make the grade or have grown too tall are often transformed into fragrant wreaths, of which 50- to 60-thousand are sold each year. Loose brush is also tied into 50-pound bales for shipment to the U.S. Altogether it's become a lucrative business and one which supports several thousand rural families.

Photo: Courtesy of Kentville Advertiser

The Christmas tree shipping season is in full swing in Nova Scotia. Above, employees of J. Hofert Maritimes at New Ross prepare to haul baled trees to a storage shed prior to shipping.

Watch for anti-semitism in Bible, says scholar

Paul De Groot

EDMONTON, Alta. — Christian preachers should be careful about how they use some passages in the Bible, to avoid anti-Semitism, a Roman Catholic theologian says.

Father Terence Forestell, a visiting professor of New Testament studies at St. Joseph's College at the University of Alberta, told a college seminar that the Gospel of John, in particular, contains many references "hostile" to Jews.

It's foolish to deny that the New Testament and this gospel in particular contain considerable anti-Jewish polemic. There's no doubt that the texts of John have been used to foster violence."

The phrase "the Jews" occurs 71 times in the gospel, and in 48 of those case in a hostile context, Forestell said. John 10:31, for instance, reads "Once again the Jews picked up stones to stone Him."

John also contains a phrase not found anywhere else in the Bible, referring to people being "put out of the synagogue" if they follow Jesus, implying persecution of Jewish Christians.

Later, the church would teach that Jews routinely curse Christians, Forestell said. That is based partly on a Jewish prayer, known as the "twelfth prayer," which asks that "apostates" be left without hope.

Two groups, one of which could be interpreted as Nazarenes (Jesus was raised in Nazareth) are singled out in the prayer, which asks that they be "destroyed in a moment and be blotted out from the book of the righteous, and not be numbered in the book of life."

But there is also evidence, in the writings of the church fathers, that Christians were welcomed in the synagogue well after the book of John was written. It is not likely they would have done that if they had understood the prayer to be directed at them.

"World" is the enemy

It is difficult to tell, Forestell said, whether John's portrayal of "the Jews" represents "historical facts or unfulfilled predictions," but several factors suggest the texts should not be used as the basis for Christian anti-Semitism.

For one thing, 46 of the 48 hostile

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May we discriminate against homosexuals?

The Ontario Legislature has just passed five amendments to its Human Rights Code which are meant to protect legal rights of homosexuals. The amendments, when finally passed after a third reading, will make it illegal for anyone to use sexual orientation as a reason to withhold from any person 1) services, goods and facilities, 2) occupancy of (rental) accommodation, 3) a contract on equal terms, 4) employment, 5) membership in any trade union. Before now, these same rights could not be denied to anyone on the basis of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, age, marital status, family status, or handicap.

The debate sparked strong emotions on both sides of the issue. There was fierce opposition to the Bill from religious groups. In the legislature of those present, all but four of the Conservative members voted against the Bill, all but four of the Liberal members voted in favour and all NDP members voted in favour. The bill passed with a vote of 64 to 45. It seems that most MPPs representing urban ridings were in favour; most representing rural ridings were opposed. So it's the countryside and the old-time religion lined up against the big, bad city, is it?

Lack of clarity

The problem with the debate was that the issue was never very sharply focused in the minds of most people — MPPs, media and public. There seemed to be a confusion of what constitutes morality and what constitutes human rights. Whether a person may be denied access to public services, goods and facilities, for example, is a legal question, not a moral one. As one elderly and wise Christian put it, "Sinners have human rights. If they didn't, we wouldn't have any rights either."

But that was not the only confusion in evidence. What our society has difficulty seeing is that groups and associations have rights too. To give homosexuals equal treatment with respect to employment can mean that a school will find itself in a position where it may not deny a teaching position to anyone on the basis of sexual orientation. Those who supported the legislation say it does not mean that. But one may have to spend a lot of time and money arguing the case in a court of law ... and one may lose the case.

In law and in practice, a group is usually allowed discriminatory powers to hire the person considered most suitable for the job. Government regulations allow some discrimination on the basis of most categories (race, creed, handicap, etc.), if it can be demonstrated that the nature of the work requires such discrimination. For example, one may deny a physical education position in a school to a handicapped person. But such an exemption is not in place for the amendments regarding discrimination on the basis of sexual orientation. It is to be hoped that in the very near future an amendment will be introduced to allow for such necessary discrimination in the area of sexual orientation.

Charter dominance

If while reading about the amendments to the Ontario Human Rights Code we are tempted to place too much blame on the Ontario Legislature, we do well to realize that what Queen's Park is doing is bringing its Code in line with the Canadian Charter of Rights and Freedoms. The other provinces and even Ottawa are faced with the same task. It's a question of legal necessity.

If there is a true bone of contention, it probably lies in the area of having a Charter that is too explicit about all the rights it must protect. Previous articles in *Calvinist Contact* have pointed out that an attempt to enshrine all kinds of rights may well result in a society that shackles us. In such a society we become too dependent on the state, and the courts end up having to rule on every conceivable relationship one can have in this life.

But as long as the Charter is there, we have to comply with it, within the limits of our primary obedience to God.

To grant civil rights to homosexuals is not in itself wrong. On the contrary, it is just and right that our homosexual neighbour receives the same public rights that our other neighbours get. When such rights are routinely denied, it may even be necessary to spell them out in a code of rights.

(For those readers who are Christian Reformed, it may be worthwhile to read Report 42 in the 1973 Acts of the CRC Synod. One of the statements for pastoral advice says that "the homosexual may not, on the sole ground of his sexual disorder, be denied community acceptance." Since "community" here means "church community," how much more does this apply to societal acceptance.)

If rights can be given without harming the integrity of others — alone and in association — they should be given. Homosexuals need protection even from the bigotry of Christians.

Rick Hansen's tour is an indictment

I got a strange feeling when I watched Rick Hansen propel his wheelchair through St. Catharines. His world-wide Man-in-Motion tour, which is to end in British Columbia next spring, hopes to raise $10-million for spinal cord research and wheelchair rehabilitation.

As I biked behind him for some minutes, I felt admiration for Rick and regret that he had to go through all this. What a determination and courage! Too bad that such an effort is necessary to raise much-needed funds.

Why can't people give the same money they now give without putting a person like Hansen through all that gruelling exercise — 80 kilometers a day through snow and hail?

I'm sure that fundraisers for Christian organizations and churches must ask themselves the same questions. Why all this effort expended at sponsoring walks, baking goods, serving dinners, selling oranges, holding drives, throwing bazaars, collecting paper — all for the purpose of squeezing money out of otherwise reluctant donors?

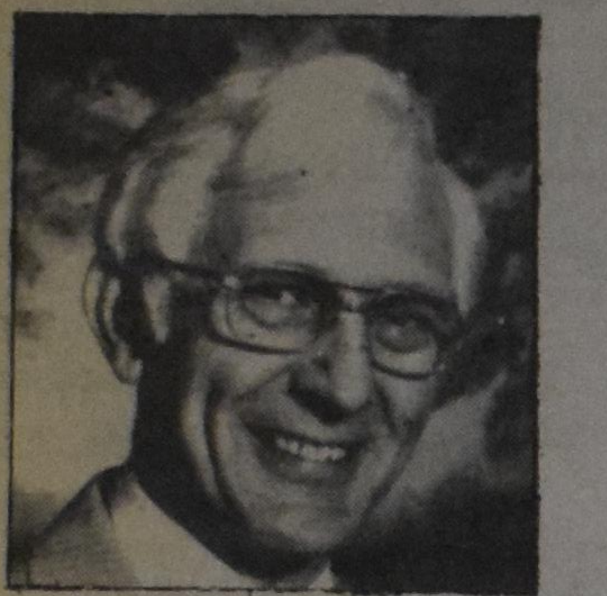
I would love to see a full account of all the energy and expense we human beings devote to manipulating each other into doing things we should have done spontaneously.

The following letter to the *Globe and Mail* expresses the frustration of someone who spends a lot of time in a wheelchair:

> *How you react to Mr. Hansen's feat differs primarily on whether you are ablebodied or disabled. If you are the former, you probably consider him a hero, cough up a few bucks to thrust at him as he rolls by and watch in fascination, wondering whether he will make it ...*
>
> *If, on the other hand, you are disabled, you worry about why your group's needs can only be met through stunts. You think about how the energy industry does not have to roll barrels 5,000 miles to aid its crippled state.*

It buoys me up somewhat to think that on the new earth there will have to be no heroes. Justice and righteousness will flow down the mountains and roll through the streets faster than Rick Hansen can wheel his chair.

SKYLIGHTS/WILLIAM R. RANG



"I'm not look for the Lord's decoration."

About doing one's duty

You can never predict which person will do acts of bravery and which one will not. It certainly is a fact that muscular, strong chaps are not necessarily braver than those less gifted with physical strength. Bravery is a built-in quality that does not emerge until there is a sudden need for it. You and I cannot predict our degree of bravery and will not know how much of it we have until a situation presents itself. Even when it does, we do not recognize it as something outstanding.

I must admit that I have never been decorated for bravery beyond the call of duty. I might defend my lack of ribbons with the excuse that I have never been in a dangerous situation in which I showed a degree of almost reckless courage. Except, of course, the day I literally walked into a hold-up in a milkstore.

At first I did not even see the chap with the gun and the crying girl behind the counter with her arms up. I was merely looking for two tins of coffee cream. Moments later I found myself chasing the hold-upper down the street. I know that I should probably not have done it since the fellow was armed. Yet it was a reflex, I think, and something that re-surfaced years after I had been taught how to handle someone with a gun.

The upshot was that I ended up with a warm thank you letter from the head office of Mac's Milk and a pocket full of coupons for free bread and milk, something my family appreciated a great deal. I did not become the focus of attention simply because the whole thing was hardly worth mentioning. The bread and the milk were soon consumed, but I kept something of greater value to me. I had done my duty.

Also within the Lord's Kingdom we have duties to fulfil. These tasks surround us day after day. They call for whatever degree of wisdom, understanding and sometimes courage we have been blessed with. When they present themselves, we must respond in obedience. If we do, I think our immediate surroundings would reflect more love and a greater degree of happiness. It is when the soldiers quit that a war is lost.

I'm not looking for the Lord's decoration. All I hope for is that one day He will say to me, "Well done, faithful servant."

William Rang is principal of the Christian school in Dunnville, Ontario.

Longer Letter

Headship is for serving

Your November 21 editorial, "What do we mean by headship, anyway?" ends by asking whether headship and partnership can be reconciled. I think so. Allow me to give it a shot.

The "headship" idea, though found in various scriptural passages, is developed most clearly in Ephesians 5, the passage dealing with submission, husbands and wives and Christ's relationship to the church.

To be filled with the Spirit (5:18) means, among other things, "submitting to each other out of reverence for Christ." (v. 21) The immediate context of headship is mutual submission as an outflow of being ongoingly filled with the Holy Spirit. With that in mind, Paul speaks of the husband-wife relationship. The husband is to give himself to the wife as Christ gave Himself to the church. To that kind of giving (real headship) the wife is called to submit (that scary word!).

The Church submits to Christ because He gave Himself for her. That is the motivating factor. The bride (the Church) submits because the husband's sacrificial love has earned the deserved favour of submission.

Headship by serving

Christ's headship or leadership was best portrayed at the cross where He gave His life for His bride. It is demonstrated and explained in John 13, the recording of the well-known episode of footwashing. The issue in the "Upper Room" was who is master and who is servant? Who submits to whom? Who is the greatest in the Kingdom?

No disciple was about to stoop down and portray submission to the others by washing their feet. Leadership among peers was not shown by serving them. Christ demonstrated "headship" by serving. "You call me 'Teacher' and 'Lord' and rightly so .... Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet." (John 13:13-14)

To be master ("head") is to be servant. Thus Christ is the leading servant in the church and that becomes the model for the husband that he is to become the leading servant in the home. The leadership that the husband provides is one of humble, sacrificial service which flows out of self-denial, even suffering unto death, for the sake of his wife.

It cost Christ the sacrifice of His life in a painful hellish death. Paul summarizes the whole thing to the husband by saying, "Husbands, love your wives, just as Christ loved the church." (vs. 25, and repeated in vs. 28 and 33).

Who is the greatest?

For us to ask, "Who is the greatest in a marriage?" is comparable to the question asked of Jesus, "Who is the greatest in the Kingdom of heaven?" (Matt. 18:1) Christ called in a little kid (obviously "the least" in the family) and made his simple faith the model of greatness. In so doing He pointed out that the discussion of greatness and headship often flows from the wrong perspective and completely misses the point, if it does not lead to the clear vision that headship firstly means "leading servant."

The "head" should lead as Christ led in unconditional giving. To that a wife will happily respond in submission and giving. And lo and behold, we've got a happy marriage of two people trying to outgive each other! The more "husband" and "wife" spend themselves to serve the other, the less time or need there will be for silly discussions about who is boss.

Henry Wildeboer,
Oshawa, Ontario

Response:

I like your explanation. It does justice to the biblical idea of service. Perhaps it offers the key to the dilemma I raised about partnership and headship.

*Toward the end of your letter you talk about **mutual service**, "husband and wife trying to outgive each other. But most of the time you talk about **leading service**.*

*What's the point of leadership (headship) if we all must serve one another? Was the message in the footwashing — practise **leading service** or practise **mutual service**? I would say, the latter. Or let me put it another way — the leading service of Christ seeks to produce mutual service in us.*

Although headship is not meant to answer the question "Who's boss?", it is meant to answer the question "Who is primarily responsible, or finally responsible, is it not? Such responsibility never comes without the needed authority to act.

No matter how long anyone talks about leadership through service (and I've heard the same arguments applied to the question of whether women should be elders) it always comes down to the fact that service requires authority to act. In other words, headship implies authority, not so much over people as over tasks.

My original question was, is it wrong for the husband to share his headship with his wife? Is it wrong to replace leading service with mutual service? Or would the husband thereby be abdicating an office of leading service which the Lord has given to him?

My tentative conclusion is that leading service should gladly yield to mutual service. No one should cling to responsibility and its accompanying authority for its own sake. The Lord will ultimately hold the husband responsible for the direction of the family. But if couples practise joint headship, more power to them.

Editor

Experiences Ontario flavour

The weekly arrival of *Calvinist Contact* is a pleasure for us. We appreciate the directions you have taken in your years of leadership there, and trust that your health will not hinder you from continuing your work for many years to come.

While we were in Nigeria, we were grateful for the courier service which brought our C.C.s with some degree of currency each month. And now, after coming to London as pastor of First CRC, I'm beginning to catch a feeling of what I only sensed before in the Ontario flavour of some of the articles and advertisements.

Wayne Brouwer,
London, Ontario

Shuttle headship

I fully agree with that piece on headship (November 21, 1986). In our family, the boss is the one who knows most about that item. I get my way if I know more about it. If my wife knows more about other things, she gets her way.

Walter Zylstra,
Dunnville, Ontario

Head but not boss

In C.C. of November 21 you wrote about the meaning of headship. I have concluded that when you write about headship in the family you mean being the boss in the way that that took place during the time of slaves.

Mr. Witvoet, I have been married for 47½ years (my wife is no longer alive). We had a happy marriage, but I never had the feeling that I was the boss, even though I was the head of the family.

D. Bruinsma,
Clinton, Ontario

Pontius' Puddle

News

Watch for anti-semitism in Bible, says scholar

... continued from page 1. references to the Jews occur at a point in the narrative where Jesus is in the province of Judea. The phrase could thus be interpreted as "the Judeans," and as a reference to the residents of a particular area of Palestine rather than to a racial or religious group.

Jesus, when referring to the forces which oppose Him, uses the term "the world," rather than "the Jews," Forestell noted. In John 15:18, for instance, Jesus says "If the world hates you, it hated me first, as you know well."

There is also evidence that the Twelfth Prayer was directed at sects which were neither Jewish or Christian.

St. Paul, who suffered much persecution himself at the hands of Jewish leaders, seems not to have automatically considered Jews the enemies of Jesus, Forestell said. "In Paul's work, the core of the church is the Jewish Christian." In addition, Paul placed much emphasis on God's promises to the Jewish people. "If God is not faithful to the Jews than how can He be faithful to Christians?"

Forestell concludes that the term "the Jews" in John is an "historical reference to those hostile to Jesus and to John's community of Jewish Christians."

But while they were a "symbol of unbelief" to John's community, "for the disciples of Jesus in the present time the enemy is not Jews but the world, a society built on the absence of God."

Christian preachers, Forestell said, should be prepared to read these texts as they are written, but put them into an updated context.

"Balanced treatment" law heard in U.S. Supreme Court

WASHINGTON, D.C. (EP) — The U.S. Supreme Court has entered an order to hear oral arguments in December in its case involving Louisiana's "balanced treatment" law for public school presentations of evolution and creation. The case marks the first time the Court has addressed the question of creation-science in public school classrooms, and may be a land-mark case in constitutional interpretation. A written opinion is expected in the spring of 1987.

The case is expected to be argued by Wendell R. Bird of Atlanta on behalf of the State of Louisiana, and by Jay Topkis on behalf of the American Civil Liberties Union.

The state's position hinges on two points. One is a procedural matter: the state argues that the case should be sent to federal district court for trial because a summary judgment was rendered incorrectly. The second point is a constitutional matter. The state argues that the Balanced Treatment Act should be upheld on constitutional grounds, because it furthers academic freedom for students in enabling them to hear additional scientific information, while conforming to the "establishment clause" of the First Amendment by providing that scientific information, rather than religious concepts, be taught.

The Louisiana law requires that whenever the theory of evolution is presented in public schools, alternate theories of origins, such as creation, be given balanced treatment. Seven judges of the U.S. Court of Appeals agreed with the law, arguing in their dissent that creation-science is a valid science, and that balanced treatment for differing views is constitutional.

"Friend-of-the-court" briefs filed on behalf of the state represent Protestant, Jewish, Catholic and scientific viewpoints.

Syria dreams of empire

... continued from page 1. annexation of the former Spanish Sahara] for you ... The territories which are occupied [by Israel] are not, according to Syria, to return to [the people of] Gaza or the Golan or the West Bank, but all the occupied territories have to return to Syria.

"So when I put the second point [about] ... the PLO, the Syrian reaction was the following: the sole interlocutor is me, Syria; if the territories are returned, they will return to the great Umayyad state ... Before that just a few months earlier, President Asad, before an Islamic summit meeting, met a delegation composed of one of our advisors and with him two parliamentarians. He said to them: There cannot be anyone who can understand you as far as the Sahara issue is concerned better than I do because Syria was cut into pieces, and the real Syria is greater Syria, and there cannot be anybody who can understand you as I do ... I believe that the Syrian reaction [to the meeting with Peres, which Syria condemned angrily], although it was somewhat violent and speedy, comes within a framework. It comes within the framework of its philosophy that it does not declare."

Syria's absolutist goals

King Hassan has shed new light on Syrian intentions. Syria must be understood to be a state with revolutionary, maximalist aims for the Middle East. Suggestions that Syria would be pacified by recovering the Golan Heights through negotiations now appear to be naive. The Palestinian issue to Syria is properly seen as purely a stick used to further its effort to destroy Israel and dominate the region. Syrian absolutist goals — a greater Syria at the expense of Israel, Lebanon, and the Palestinians — demand absolutist means, the use of terrorism whenever it is perceived to have political benefit.

King Hassan has done the West a service by his remarks. Now that Syria is increasingly the focus of scrutiny, we dare not miss what the Syrians are up to.

Mr. Forman is Associate National Director and Mr. Jacobson is Director of Middle Eastern Affairs, Anti-Defamation League of B'nai B'rith.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Mulroney is not creating better federal-provincial relations

At the November 1 ministers' conference most premiers attacked Brian Mulroney for unfairness in his treatment of their province. Shamelessly, they begged for more money from Ottawa. Some premiers also complained that they didn't get their fair share of federal funds or contracts. The whole affair looked a lot like the confrontations of the Trudeau years. Mulroney's election promise of "national reconciliation" is in tatters.

One reason for the re-emergence of provincial discontent is that many economic sectors such as oil and gas, grain and mining have had their hopes for recovery from the 1982 recession dashed.

But another more important reason is that Mulroney is so concerned with his declining public support in Quebec, that he has begun to favour it at the expense of other parts of the country. One study shows that Quebec receives 46 per cent of all federal contract funds while the West receives only nine per cent. Recently the federal government decided to give the maintenance contract for the Canada's new CF-18 fighter jet to a Montreal company rather than a Winnipeg firm despite the latter's lower bid. This aroused considerable anger in western Canada. Fortunately all this apparent unfairness has not resulted in much anti-French talk, but westerners sense of being betrayed by the Conservatives is strong.

Absence of national vision

This anger is a consequence of the common view (of which Mulroney is a whole-hearted practitioner) that governing is largely a matter of reconciling conflicting demands. In the case of relations with the provinces this means appeasing those who shout the loudest or are most necessary for his own re-election. Because of this absence of a national vision, each time the government must decide to fund a project or an industry, the issue becomes purely political, with all other considerations becoming secondary. Each decision in favour of one region is seen as a decision against another.

Even if one accepts the view of politics as competing interests, this country does not work very well. Its economic and political structures are forever bogged down in unnecessary and petty quarrelling. The return of federal-provincial conflict under a Conservative government whose style is very different from the Trudeau Liberals, shows how much regionalism is a result of other factors than which party is in power.

New structures not in the picture

But all discussions about creating new political structures to make the federal government more representative of the different parts of the country seems to go nowhere. Few Canadians value the Senate, but reforming it to represent regions is not likely in the near future. (This is partly because the provincial governments want to be the sole spokesmen for their regions' interests.)

Even when we had a leader like Pierre Trudeau, who had a vision of where this country should go, proposed fundamental changes such as the Charter of Rights, the discussion degenerates into a debate over which government should have a certain power, rather than what *kind* of power government should have.

All this is very discouraging for those of us who believe that concern with justice should take priority over competing political and economic interests in government decision-making.

Is it really too idealistic to hope that a government could be elected in Ottawa which avoids both the confrontational style of Pierre Trudeau and Mulroney's approach of catering to the provinces with the most votes *and* gives real leadership?

William van Geest works for Public Affairs Management, a Toronto government relations firm. He is responsible for a service which analyzes Canadian political trends.

Pensive Dutchie

Syrt Wolters

"What think ye of Christ?"

The answer to this question has determined the course of the history of the church, in both Old and New Testament times. Under the old covenant it was the question: "What do you think of the coming Messiah?" Under the new dispensation the question is: "What do you think of the risen Lord Jesus Christ?"

Both in the Old and the New, believers were and are called to "live by faith." Beginning with Abraham, the patriarchs and later the nation Israel were called to live by the promises of God: keeping His commandments out of love to God.

Living with promises

What do we see? Isn't the history of the Old Testament's church a tragic repetition of drifting away from the commandments of God and a going after the idols of the age? If it not had been for God's faithfulness in keeping His end of the covenant, the church of the Old Testament would have been swept away .... Time and again God's covenant people "kept two irons in the fire" — it served Jehovah *and* idols. Often more idols than Jehovah ... God's patience seems almost inexhaustible. He pleaded with the people: Please come back, My beloved one, even if your sins are red as crimson, I will make you white as snow!

Sometimes, for a little while, it went better, sometimes very well, but never for very long. The people of God always turned to the idols again and again and again ... One would think that eventually God would grow tried of Israel's idolatry and give up on His people.

In fact, at one time in history God did seem to withdraw Himself. After Malachi, the last prophet under the Old Testament, we have no record of any prophet for 400 years! Reading Malachi one cannot help feel something of God's desperation with His people.

People had wrong expectations

No wonder then that, when God, in the fullness of time, stuck to His promises by sending His only son Jesus Christ, the people didn't even recognize Him. Their idea of the expected Messiah was totally twisted. They expected a deliverer, yes, but not a deliverer from their sins, but from the yoke of the Romans. They expected the restoration of the throne of David, so that the nation Israel could have glory again, as in the days of David and Solomon! A saviour from their sins, they did not need; they could manage that themselves quite well by keeping all kinds of nitty-gritty laws. They had no use for a Messiah who was meek; they wanted a general, a king! They hated Jesus and finally killed Him on the cross!

Living with promises fulfilled

But now the church of the New Testament: How did it fare? Did it do much better? It should, because in contrast with the Old Testament which had to live by *promises,* the New Testament church lives with the promises *fulfilled!*

Is there among us the trend to think that we are doing considerably better than the Old Testament church? The story goes of a mother who after having read the story of the fall in sin by Adam and Eve to her two young daughters, put them to bed. While doing this, the oldest daughter, about five-years-old, confides that she thinks that Adam was a mean guy; after all, because of his disobedience, we all got into the mess .... Upon which the younger girl says: I never would have done it!

Is there in our thinking not a little corner which sympathizes with the younger girl's opinion? Would we have eaten of the forbidden fruit? We're not so sure about that. We don't say it aloud, but .....

Is it not a fact that the Old Testament church took the promises of God AND His commandments with more than a grain of salt? Didn't their reasoning tell them, that only 'standing on the promises' would bring them nowhere?

Are we any better?

But, come to think of it, are we really doing any better? Don't we use a lot of grains of salt when it comes to the summary of the law: To love God with *all* one's might; with *all* one's mind; with *all* one's will? Don't we take a lot of salt when it comes to Paul's admonition to have "every thought" be "captive under Christ"?

Doesn't the history of the New Testament church also show a lot of busy-ness about how a confession should be formulated, instead of remembering its calling to live "as the new humanity" redeemed in Christ, re-assuming the task of Adam and Eve "to have dominion over God's creation"?

Is not the contemporary church also "keeping two irons in the fire" by serving Jehovah and, at the same time, serving the idol of secular humanism?

What do you think of Christ? Do you really think that He wants to share the believers' allegiance with an idol? Nobody can ever escape this question.

Syrt Wolters works at "Central Barbers" in Victoria, B.C.

Care for a home

BUDAPEST, Hungary — Budapest has a lot of old people desperate for a bit of help, and a lot of young people desperate for a place of their own to live in. The city council thinks it has found a way of easing both problems in one go.

Its scheme, started in 1984, sounds simple. A young flat-seeker agrees to look after a pensioner who wants help; the young person moves in, takes a lease on the pensioner's flat, and after a year gets the right to stay there when the pensioner dies.

One out of every five people in Budapest is a pensioner. Many of them are poor, and live alone in old flats near the city centre. The state says it cannot afford the repairs these flats need, nor is it willing to pay for regular visits by social workers. The old folk could move out to better flats and more care in the suburbs. But many of them are understandably reluctant to change home.

They are not so reluctant, however, to take on a housekeeper. That is in effect what the young leaseholder becomes once he or she has signed a contract at the city council.

Several hundred people have signed up so far. They are taking a big risk. What if the pensioner dies within a year (in which case the young helper has no rights to the property), or stays alive far longer than expected? The scheme's detractors say it will create more social problems than it solves.

"I had to wash this frail old man's hair, cut his toe nails, cook and feed him his meals, and act like mother, wife, nurse and daughter to him," says one young woman. "I wouldn't recommend it to anyone," says another. "It was too traumatic, too trying. Part of my life went into looking after this pensioner."

Yet with at least 60,000 people on the official housing waiting-list, many young Hungarians see the scheme as their only hope of getting a home of their own.

Reprinted from The Economist, October 11, 1986.

Missionary transport plane testing is underway

ORANGE CITY, Iowa (EP) — The Angel, an eight-seat twin-engine transport airplane designed to support Christian missionary efforts in under-developed countries and remote areas, is undergoing structured testing. Unexpected propeller twist problems delayed testing of the plane, which was constructed by The King's Engineering Fellowship, a non-profit donation-supported company based in Orange City, Iowa.

The 5,800-pound Angel is designed to operate on short, rough, soft airstrips, that can be prepared by Missionaries working in undeveloped areas. The plane is also being designed for inexpensive maintenance and manufacture, and high safety in bush operations. It is expected to sell for $330,000 (U.S.)

At 65 per cent power the Angel will cruise at 200 mph at 10,000 feet, and has a fuel burn of 28 gal./hour, meaning its 225 gallon fuel capacity gives it a range of 7 hours, or 1600 nautical miles, with reserves.

The Angel was designed from scratch starting in 1972 by Carl A. Mortenson, an FAA-certified aviation mechanic and longtime pilot for Wycliffe Bible Translators, with missions flying experience in Colombia and Peru.

Attention!!!!!!!

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Church

Schism in Kentville CRC

Anne Hutten

KENTVILLE, N.S. — A gradually widening schism within the Christian Reformed Church has culminated in the membership resignation of an initial seven families. At issue is a deep-rooted difference between Reformed and charismatic views.

It is the charismatic group which is leaving the church. Although the congregation's minister and elders are still working to stem the flow, it's widely expected that more families will follow.

"It is grossly sinful to resign from the church of Christ," said a visibly-shaken Rev. James Joosse on the morning of November 23, when the first resignations were announced. However, he added that it's equally sinful for church members to create a climate of distrust and animosity strong enough to cause others to leave.

Joosse had been at Kentville for less than three months when the break occurred. The congregation had appeared to benefit from the ministry of three interim pastors over the past two years, but hope is fading for any real reconciliation. The previous full-time pastor at Kentville was Rev. John Visser, now at Belleville, Ontario.

The Kentville CRC was formally organized in 1955. Ironically, the current traumatic break came exactly 25 years after a church building was dedicated in November of 1961.

Egypt releases Christians without charges

SAN BERNARDINO, Calif. (EP) — The last four of the 10 Christians held without charges by Egyptian authorities throughout most of this year were released on November 4. The four prisoners included two Tunisians — Fathi Ben Nejma and Ali Hammami — and two Moroccans — Hassan Zerhoundi and Abdul Hadi Haija.

"They were all released in good shape and are safely out of the country," Don Beehlar of Campus Crusade told Missionary News Service. The four converts from Islam were arrested April 24 while attending a Campus Crusade leadership training school in Egypt. Although never formally charged, they were accused of "despising Islam," which is the usual charge made in Islamic countries when a Muslim converts to Christianity.

Beehlar said their release was accomplished through the lobbying of Campus Crusade workers, "very influential" U.S. Congressmen, and "a great outpouring of mail on behalf of the four men."

The release of the final prisoners concludes an embarrassing chapter in Egypt's church-state relations. Muslim fundamentalists inspired harassment of Christians. Last January police in Cairo arrested three women and one man, who were held without formal charges. In May another man and woman were arrested. The six were questioned and repeatedly offered their freedom if they would renounce their conversion, then quietly released in August.

Bible school opens in Ghana prison

ACCRA, Ghana (EP) — An unusual Bible school has begun behind the walls of Nsawam Prison, Accra's largest detention centre.

"On the first day, 104 students enrolled," reported Jim Mason, Ghana director for SIM, a mission agency. "All of them are inmates, many of them men who have been won to the Lord through the ministry of Challenge Enterprises prison ministry."

Challenge Enterprises is a SIM-related Ghanaian outreach organization that also maintains a mobile cinema ministry, a literature distribution network, an extensive Bible correspondence school and a counselling ministry.

Called Ghana Challenge Bible Institute, the school meets twice a week and is taught by two Challenge chaplains, one of whom was converted some years ago when he was an inmate in Nsawam, and by a pastor who heads the Challenge Enquiry Center.

Church news

Christian Reformed Church

Called

— to Aylmer, Ont., (Associate Pastor, unordained) William M. Ridley of Grand Rapids, MI.

Declined

— to Abbotsford, B.C., Rev. Henk Bruinsma of Holland Marsh, Ont.

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Fellowship of St. Matthews, Mary Gerritsma, 160 Hiawatha Rd., Toronto, ON M4L 2X9. (416) 465-6064.

New Secretary of Deacons

First, Lindsay, Hank Ufkes, 52 Albert St., S., Lindsay, ON K9V 3H1; (705) 328-0471.

New church address

Redeemer Chr. Ref. Church, 1232 Blackwell Sd. Rd., Sarnia, ON N7T 7H2.

Faith Community Church, 3915 Boynton Beach Blvd. Lions Club Building, Boynton, FL 33436.

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Called

— to London, Ont. and to Toronto, Ont., Candidate J. Schuit.

— to Dordrecht-Centrum, The Netherlands and to Zaamslag, The Netherlands, Rev. A. Baars of Dundas, Ont.

New address

Clerk of the Church of Toronto, John J. Versteeg, 7844 Kipling Ave., Woodbridge, ON L4L 1Z5; (416) 856-1233.

Pastoral Pondering

A need to balance conversation

Joe Veltman

I have been pondering for several hundred words now on an article by James J. Lynch entitled "Why Listening is Good for You." (Reader's Digest, Nov. 85) The main thrust of the discussion was that listening brings the blood pressure down and therefore good listeners tend to have less heart disease. Talking, on the other hand, increases the blood pressure.

In these ponderings I have been reflecting on the implications of this for Christian living. Listening, especially to God, is good for both body and soul. Then we explored the implications of this for our Sabbaths. The third meditation concluded that we bless people when we teach them to listen.

One-sided emphasis

Someone might have concluded at the end of my previous piece that the emphasis on listening to the troubled is entirely beside the mark; that all we need do is make people listen.

It strikes me that there is a bit of one-sided emphasis in the helping professions on listening to others without the balance of having them listen to us. Nevertheless, we are looking, as the *Digest* article also points out, for a balanced conversation.

If you agree with me that to love my neighbour as myself is to have him or her listen, the question still remains, "How do you teach someone to listen who has a hard time listening?" Setting a good example, being a model of the good listener is obviously important. You teach people to listen, in part, by listening to them as well as expecting them to listen to you. Here too, "do as I say and not as I do" is not the method of choice. If we expect to be listened to, we have to do some listening as well.

There is food for thought here for preachers and elders, teachers and parents. Congregations, students, children, friends and spouses should also take note of this.

Even in the most difficult cases, the catechism reminds us never to "join in condemning anyone without a hearing." (L.D. 43)

Speaking and dressing simply

One provocative finding of author Lynch is that speakers who perceive themselves as "talking up" to people of higher social status had higher blood pressure readings than those who perceive themselves to be talking to social equals. (In the research done, the image of social "superiors" and "equals" was reinforced by white lab coats and blue jeans respectively.) This suggests that people in the helping professions and people in authority can reduce stress for people to whom they listen by dressing simply, and for that matter speaking simply. More importantly, the Lord teaches us that we need to be clothed with humility. (1 Peter 5:5)

On this score, we all need to listen to the Lord. Note well that He does as He teaches. Christ made Himself nothing and put on the form of a servant. (Philippians 2) And so God teaches us to listen by being a good listener. And in this way we also teach others to be good listeners.

Joe Veltman is pastor of Riverside Christian Reformed Church in Wellandport, Ontario. This pondering concludes a series of four on the merits of listening.

Any **student** from **Classis Chatham** who is studying for **full-time ministry** in the **CRC** and is in need of **financial assistance** for the coming academic year is asked to contact the Student Fund Committee, c/o Nick Overduin, Secretary, 182 Centre St., St. Thomas, ON N5R 3A4, in order to receive application forms which must be returned to Nick Overduin by **March 6, 1987.** Late applications **will not be processed.**

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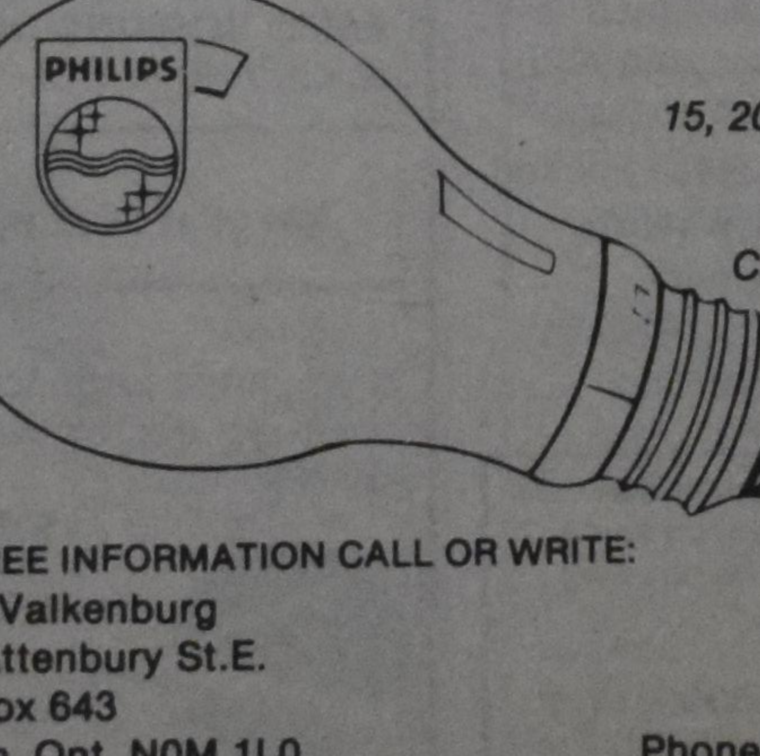

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Canadian Church Scene

Jacob Kuntz

Organ transplants

The matter of organ donations (and their ethical implications) has, in our circles, not had the attention it deserves. But it is a life-and-death issue which will become more important as time moves on. Yet for many this is not a live issue. They have never considered signing organ donor cards.

From the (Anglican) *Churchman* (November '86) we take the following lines:

It is clear that our present system of voluntary organ donation is not working. Despite the publicity given to individual patients, there is no resulting increase in organ donations.

One option that might be considered, according to *Canadian Doctor*, is the practice of "opting out," which is widely used in Europe and Israel.

In those countries, people are presumed to be willing to donate their organs after death. If they are not, they must refuse consent by registering their names with a central computer file.

When *Canadian Doctor* talks of the problem of organ donation reaching crisis proportions, it does not seem to be an exaggeration.

In the last three years, we have heard of at least half-a-dozen children across Canada whose lives have depended on an organ transplant. Behind these easy to publicize cases there are hundreds more about whom the public never hears.

A solution has to be found — among members of the public and among members of the medical profession.

If the method of voluntary donations cannot be made to work, it seems clear that we shall have to adopt the far less preferable opting out process.

In the Catholic *New Times* (Oct. 12, 1986) an article was published under the title: "Organ Donations: in dying we promote life":

Your organs will be automatically removed for transportation when you die unless your family requests otherwise.

Suppose this were the policy in hospitals around the country, reversing the current practice of taking organs only with explicit permission. Such a practice, used in many European countries, would reduce the shortage of organs available for transplants.

Are Christians obligated to help fill the gap between the supply and demand for organs to transplant?

Such an obligation would rest on two fundamental assumptions about health care ethics. First, people have a responsibility to take care of their present and future health. Second, we should care for the sick who cannot care for themselves.

Our obligation becomes even more clear as we recall that we have nothing to lose by donating an organ. In this light, it becomes a basic human responsibility, much like giving blood.

For Christians there are added reasons. Pope John Paul II's statement about the laudatory and heroic nature of organ donation is based soundly on faith as well as on humanitarian health care ethics. Organ donors show concern for another's health and also give a witness of detachment from the things of this world, squarely facing death with the hope of resurrection.

Justice demands that healthy people consider whether or not they have an obligation to donate. Based on facts as well as on ethical principles, few people will be able to rule out organ donation. Christians have an even stronger obligation because organ donation points to hope in the resurrection. In donating, Christians can follow the Lord who gave Himself completely to those who suffer. Like Him, we ensure that even in dying we promote life.

On weddings

Again and again we see that evangelical denominations struggle with the same issues and face the same problems as the reformed community. Not only in confession, doctrine and liturgy, but also in very practical issues like weddings are there similar concerns.

Dr. John Redekop wrote a "personal opinion" on the question of "what makes a wedding Christian" in the (Mennonite Brethren) *Herald* of September 5. This is (partly) what he wrote:

In recent years I've had the privilege of attending numerous church weddings in various regions of Canada. Some have modelled impressively what makes a wedding Christian. They have focused on Christ rather than the bride, they have drawn attention to biblical teachings, and they have maintained a consistent Christian dignity. Others have led me to conclude that the Christians who organized the entire affair have largely ignored the basic Christian considerations. Concerning the latter category three major items come to mind.

The first involves the sermon. Sometimes there is none. I suppose the deletion of a sermon does not violate any biblical injunction, but it certainly sets aside a great opportunity.

The second concern deals with the general tone or atmosphere of the wedding. If the intent of the event is to have a congregation of family and friends witness the establishment of a new Christian home, then the tone should be fundamentally Christian — Christ-centred. Sometimes so much of the atmosphere and activity detracts from the godly emphasis that the whole thing becomes more of a secular show than a Christian service. Indeed, one supposedly Christian wedding struck me as being not much more than a pricey home-video production.

The third concern deals with the customary wedding reception. I'm fully in favour of receptions but not of everything that goes on at some of them. More than a few times the off-colour humour and the crude jokes have embarrassed many of us who are guests, not to mention the bride and groom. The biblical injunctions against filthiness and silly talk applies to wedding receptions also. We need not mimic those who equate tastelessness and vulgarity with fun. A few times in recent years some non-Christian friends attended a wedding reception with me and I was utterly ashamed because of what was said. They must surely have gotten the impressions that when Christians let their hair down, they turn out to be no different from anyone else.

And what of the Christian content of those wedding receptions that offer nothing except the three d's: dinner, drinking, dancing?

Bi-national

There are several bi-national denominations on this continent, especially in the family of reformed churches. The Christian Reformed Church (CRC) is one. The Reformed Church is another. (Bi-national also includes the Canadian Reformed Church, the Free Reformed Church and The Netherlands Reformed Congregations). The relationship between the American segment and the Canadian segment is not always harmonious and maintaining the bond is not always easy. The CRC has had its tensions in that respect. In the *Pioneer* of October 1986, we read that the Reformed Church in America (RCA) also has its problems. We quote from an article of Rev. Arie Blok, entitled "Maintaining our American-Canadian Bond":

One of the problems of our relationship with RCA in the U.S. is that the Canadian RCA membership is only five per cent of the total RCA membership. We are really an insignificant minority, and to the average member of the RCA not a very visual minority.

Meanwhile, on our side of the border, we do very little to improve the relationships with the large American segment of our denomination. Anti-America sounds are sometimes made even on the floor of classis, and while American ears may generally be quite deaf to Canadian sounds, they always hear those kind of noises over-loud and over-clear.

Gordon Robinson suggests that if there cannot ultimately be a Synod of Canada, there may be good reason for the RCA in Canada to consider uniting with a Canadian church. At present, uniting with a Canadian denomination would be abhorrent to many of our members. After all, we are Reformed by choice, not by necessity. I am sure that very few want to separate from the RCA in Canada.

If our future lies with our present denominational affiliation, and I believe it does, it is very necessary that, on both sides of the border, due regard and attention be paid to the RCA American-Canadian relationship. To prosper and grow in Canada, we need more active co-operation than we presently have. We are a bi-national denomination that needs to learn to act and think as a bi-national denomination, instead of a within-one-nation denomination. That is true for both our American and Canadian segments. We must either strengthen our bi-national bonds together, or they will eventually wither away.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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Education

Margaret Griffioen, page editor

There is a Christian university in Canada

Carol-Ann Veenkamp

There is already a Christian university in Canada, Dr. Peter Schouls told over 100 supporters and academics gathered to celebrate the 30th anniversary of the Institute for Christian Studies (ICS) on November 1.

"In essence that university already exists. It is small and weak and very vulnerable," he said.

This Christian university exists because at least three institutions in Canada share a prime requirement for any university — a fundamental religious faith commitment adhered to by its members, teachers and students.

Schouls proposed that ICS in Toronto, The King's College (TKC) in Edmonton, Alta., and Redeemer College in Hamilton, Ont., together form a Christian university complete with graduate and undergraduate levels.

As undergraduate institutions, The King's and Redeemer attract a greater number of students than ICS, a graduate school. But in some of their courses the college students read various works by ICS scholars, and their professors share with those at ICS "the faith that we live in a created world which is being redeemed from its fall into sin, and in whose redemption we all have a place and task," he said.

Serving one another

Schouls pointed out that ICS is currently involved in discussions which may eventually result in the formal establishment of a fully-developed Reformed Christian University in North America.

Schouls said it was his prayer that leaders at ICS, TKC, Redeemer, Calvin, Dordt and many other institutions have "the will to be the servant of others, of Christ, and of one another."

"May we continue to serve the whole world and especially our Christian community while understanding the latter's apprehension of walking untrodden paths ... May none of us, through pride or fear or stubborn self-assertion, trample underfoot this new stage of development which goes far beyond the walls of ICS, but for which our association came into being: 'to establish ... a Christian university and [so] ... equip men and women to bring the Word of God in all its power to bear upon the whole of life."

Schouls currently serves as chancellor of ICS and is chairman of the senate. He is also a professor of philosophy at the University of Alberta.

Dr. Peter Schouls

Photo: Carol-Ann Veenkamp

Peace in the classrooms

Larry Krutz

If the key to a peaceful world is teaching peace to children — in schools, Sunday school classrooms and summer camps — then there may yet be hope for the planet.

This fall, when school opened for 8,000 students in suburban north Winnipeg, peace was on the curriculum, for the second year in a row.

Last year, in a move since followed by several British Columbia school boards and the Carleton board in Ottawa, the board of Winnipeg's Seven Oaks School Division sanctioned a "peace education program." While not a specific new curriculum, it marks a clear shift in emphasis in existing subject areas.

"In language arts, for example, students can discuss the poetry and literature of peace," says John Weins, the board's deputy assistant superintendent, and architect of the program. "In human terms, we'll try to put forward images of peacemakers — Gandhi and Martin Luther King — as heroic leaders."

And along with, or instead of, the usual patriotic fare on Remembrance Day, ceremonies in Seven Oaks division schools showed films such as the National Film Board's *If You Love This Planet* or *War Without Winners* (produced by the Centre for Defence Information in Washington).

Ceremonies might also include quotations from Albert Camus, Albert Einstein and St. Francis of Assisi, as well as songs by Bob Dylan and John Lennon.

Strive for even-handedness

Aware that their actions might be interpreted by some as "leftist commie plots," school officials work hard to stress their even-handedness. Fred Headon, head of the social studies department at Maples Collegiate in Winnipeg, says for him, "Peace education does not mean that we take all our military hardware and lay it on the ground." He promises to "bring the facts and figures forward" so that his Grade 12 students can talk about Star Wars, NATO commitments and defence strategies, can learn to think and ask questions, and will feel free to speak up.

The move to teach peace to children finds encouragement from many corners. In the formal education field it comes mainly from teacher organizations such as Educators for Social Responsibility (which John Weins started from the basement of his Winnipeg home three years ago). Teachers' federations also encourage peace education.

In another Winnipeg school division, Linda McDowell, a social studies consultant, has been piecing together materials that will help teachers. She says it is easier at the secondary school level, where discussions about institutions like the United Nations can be extended into discussions about peace. "At the elementary level it is more difficult. We try to find ways to teach about power and co-operation.

Difficult to teach at elementary level

"We inevitably have difficulty," says McDowell, "with people who say teaching peace is teaching one side of the issue. But I see it as searching for a balance." A couple of years ago, McDowell and some colleagues came out with a source book for peace-oriented Remembrance Day materials.

Provincially, ministries of education have not done as much, says Weins, though in Manitoba last year a study, on how the topic might be approached, was commissioned.

Out of school, organizations like Project Peacemakers (formerly the Interchurch Disarmament Committee in Winnipeg) is putting more energy into children's education programs.

Church groups get involved

Last summer, staff from the program, funded by United, Mennonite and Roman Catholic churches, visited half a dozen summer camps run by various Protestant, Red Cross, Mennonite and Jewish organizations. One of the project's activities to get children involved in peacemaking was a "Pandora's Box."

All the things they had found in the world, but didn't want — guns, tanks, violence, war and fighting — were packed into the box. Then the box was tied up and a group prayer for peace was offered.

This fall, says Project Peacemakers co-ordinator Laura Sundberg, the organization hopes to work with Sunday school programs and plans a pre-Christmas war toys boycott.

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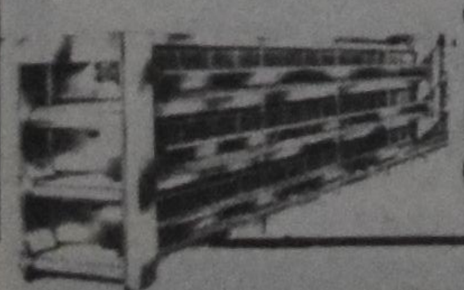

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A look in the rearview mirror (3)

Dr. Rem Kooistra

Dutch ministers and their wives met in Brampton on October 28. Dr. Kooistra presented a paper at this gathering which is reprinted here in instalments.

Last time, as we looked in the rearview mirror, we focused our attention in the very beginning of the road we travelled during these 30 years. At this time we look at the situation the Christian Reformed Church is in today. We will ask the question: did we succeed in our mission? Have we, as ministers from the old country, had any influence and has this been a positive influence? Is the church any better or stronger by now, because of our presence and work?

Numerical growth

The number of congregations in Canada has increased dramatically. Many new classes have been formed. Through the tireless efforts of men like Louis Praamsma, Francois Guillaume and John van Harmelen we obtained our own Canadian identity within the CRC in the Council of Christian Reformed Churches in Canada, the CCRCC.

The CRC has about 300,000 members, 80,000 of which are living in Canada., Of the 800 CRC congregations some 200 are located in our country. In Canada the CRC has now about 200 pastors and 2,500 council members. These are all impressive figures if you look back along the 30-year road. But more must be said.

The yearbook for 1986 informs us that 3,500 people left the CRC during 1986. My guess is that it will be close to reality to assume that one-fourth of these people were living in Canada. In other words, we lost about 900 people within one year. And we gained less than we lost. The increase by transfer from other churches for the entire church was 1,700, and thus for Canada some 425. We conclude, therefore, we lost 500 more than we gained. And this happens almost every year.

Nevertheless, we are still growing. Why? Simply because our birthrate far exceeds our deathrate. Over against some 1,300 deaths stands the impressive number of 5,300 child-baptisms. Again, we may safely assume that Canada contributed at least one-fourth to this number. So we gained by birth some 1,400 to 1,500 and we lost by death some 300-400. In total we gained more than 1,000 "souls." We should expect this number to drop in the near future, however; since the deathrate will certainly increase as grey hair becomes more evident in our worship services.

Exodus from church

All our evangelistic efforts resulted only in an increase of 360 for the entire denomination, and thus for Canada of less than 100. It is indeed a sobering thought that fewer than 100 people joined us over against the 900 who left us. Even with the 425 we took in from other churches the total picture remains bleak and shows that the world makes deeper inroads into the church than the other way around. It seems that we are in line with main-line churches of Canada and out of step with some evangelical churches, tabernacles, chapels or even temples, which continue to show rapid growth in membership.

Our preliminary conclusion is, therefore, that we, ministers from the old country, have not been able to stem the exodus of the church which seems to be the general disease of Christianity both in the new and in the old world.

Good services

"But," you may say, "these are only figures; we are more interested in quality than in quantity. How did we do in that regard?" Being retired — and still preaching — I visit quite a few churches. I also gather many vacation-impressions.

The results of these observations is quite positive. Everywhere churches are well attended; most sermons are quite good, some even excellent; the amount of money given to the church and its causes — together with Christian education — is very impressive; everywhere there is enthusiastic participation in the hymns of praise. Worship is still worship. Our people come to church with a single mind and for a single purpose.

Things are quite different in The Netherlands. Rev. Kwast who spoke there to the Confessioneel Gereformeerd Beraad (Confessional Reformed Deliberation) compared the *Gereformeerde Kerken* with a chicken coup, in which hundreds of nervous chickens were running from one thing to the other, from South Africa to environment etc. In this way the church becomes a *Winkel van Sinkel* (variety store) where you can buy all kinds of things. Some people seem to think that we escaped the confusion in The Netherlands just on time, before we too become liberal.

(Continued in the next issue)

Rem Kooistra, although retired from the regular ministry, is still active on the campus of the University of Waterloo.

Encounter

Mount Robson,
monarch of the Rockies,
I greet you on
this lovely August day —
your noble head,
crowned with the snow of ages,
rises — a vision rare —
against a cloudless sky —
your shoulders, clad
in glittering glaciers,
tower like faithful guards
over your subjects,
and down your sides
the laughing rivers tumble
through rock and forest,
glorious waterfalls,
touched by the rainbow,
free as summer breezes,
wild as the life that calls
your fragrant meadows home —
tomorrow lingering clouds
will dim again
the joy and splendor of your face,
your majesty,
and what I saw today
will seem a dream ....
oh let it stay
forever in my memory
how blue your skies,
how white
your dancing waters are!

Tini Van Ameyde

'and the spirit returns ...'

"Your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be."
(Psalm 139:16)

Elected far before my birth,
Before the womb — a reddish, small,
Wee babe, all wrapped in flannel mirth,
With nursery at beck and call.
God held my soul.

I grew in strength, in heart, in mind,
Developed as my childhood passed,
Drank Genesis and sundry kind,
To Revelation truth amassed.
God held my soul.

Arrogantly at times I pranced,
Strutted, sought a Uriah's wife,
But later, like king David, danced,
Contrite and joyful all my life.
God held my soul.

Now old and grey, I nudge the earth.
My hands, they shake. I long to be
Within the courts prior my birth,
Close to my Lord, eternally.
He has my soul.

C. Farenhorst Praamsma,
Owen Sound, Ontario

Chinese waive duties for Amity Press

NEW YORK, N.Y. (EP) — By completely waiving all import duties on printing and production equipment, the government of the People's Republic of China saved the American Bible Society and its partner Bible Societies about $1.9-million on the overall cost of setting up the Amity Printing Press in Nanjing, which will give priority to producing scriptures for Chinese Christians.

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Society

You need not fear the blacks

The following document was written by Tobie Wiese and translated from *Die Burger* by Paul G. Schrotenboer.

Elder Schalk Viljoen of Zimbabwe had a message for the general synod of the Dutch Reformed Church (NGK) meeting in Cape Town: "You need not fear the blacks; they will truly live in reconciliation with you — that is the experience of the whites in Zimbabwe."

Elder Viljoen, 58, son of the late Flip Viljoen, previous moderator of the Transvaal Synod, spoke openly to his fellow white delegates in a closed fraternal discussion. He later told *Die Burger* of his initial fear for a black majority government and of the crisis in relationship through which he went at the time of the election of Premier Robert Mugabe (1980) and the final mutual reconciliation.

Shock on election day

In 1957 Elder Viljoen was, in what was then Rhodesia, the director of a cattle ranch of 500,000 acres with 23,000 animals. Since 1963 he is a farmer in Mbebi in the Mazowe valley north of Harare. He is still there, although the future at times looks dark. "Before the election of 1979 we were assured by the information service that Bishop Abel Muzorewa would win. In the days before the election my workers and I prayed together — for peace and for the opportunity in the future to be able to pray to God.

"On election day we literally rose from our knees to go to the election post to vote.

"You can imagine what a tremendous shock and dismay it was for us to hear that Mugabe was elected. He had been portrayed as an inveterate communist.

"It was now clear that my ranch workers (there are about 80) had voted for him. Relations between us were tense.

"The elections brought me a fierce struggle — also with the Lord.

"But in time it became clear to me that the outcome had to be just that way, for else there would have been a bloodbath.

"And," said Elder Viljoen, "things began to return to normal."

Calm acceptance

"Before he was elected, Mugabe had often spoken about reconciliation among the various groups. We had doubted his sincerity and thought that he would use us only as long as he needed us. But over the last six years it has become clear that he meant what he said.

Zimbabwe's Prime Minister Robert Mugabe.

"After the election blacks were quietly put in responsible positions, even in the civil service. This was for us a difficult adjustment, to have to go to blacks almost everywhere in order to be helped.

"Only later did we become aware that it was an even greater adjustment for them. Today relations between blacks and whites are excellent. There is a calm acceptance of each other."

Elder Viljoen says that it makes him ashamed, as he now looks back, "that we today get better treatment from them than they previously got from us. When I came to the Cape in June — this was in the time of the Consultation of Unaligned States in Harare — I was stopped five times at road blocks in Zimbabwe. And in each case I was treated by the security forces (all black) with the greatest respect. Each time they offered their excuse for the delay and each time they wished us strength for the journey."

"As in all lands, there are pressure points in Zimbabwe. The fact that the number of workers is decreased without approval is for the farmers especially a burden. There is also a chronic shortage of spare parts for machinery and the price of those which are available is high beyond trace. Fuel is also high and prices generally rise monthly. There is also a concern for the standard of education, and private education is very expensive.

"The fact that Zimbabwe will possibly become a one-party state does not bother us, for it will really not make any difference. As we see it, we already have a one-party state!"

Elder Viljoen had one final message, "Do not think that the blacks cannot govern the country and that a white skin will protect you because you are indispensable. All the time we thought that they could not get along without us, but that is not true. After the bush war and the election, thousands of black Zimbabweans returned from overseas — trained as doctors, veterinarians, procurators and teachers. We were astonished. And today we can say that the country is being governed with competence."

Calvinist Contact

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Theirs is the Kingdom — Groundbreaking children's Bible

Bea and George Vandervelde

Children hear Bible stories starting at a very early age. They hear them at home, then at church, at school, at clubs. If the stories are told well, the reaction to a familiar story is not, "That old story again," but rather, "Oh good, THAT story; I know that one," and the eyes light up as the child gets set to listen again. *Theirs is the Kingdom* is a children's Bible that makes the New Testament story come alive in a new way. (A companion, Old Testament, volume is in the works.)

But first, there's a story behind these stories. What started as a labour of necessity (a way to help finance Pastor Westerhof's graduate studies) became a long labour of love. What began as a work of translation (of a children's Bible by the Dutch author G. Ingwersen) became a fresh and independent project. What began as a solo effort turned into a team process (including among others Harry Fernhout

and Bert Witvoet). What at one time might have been published by a small, local company has now made its debut with one of the major publishers of Christian books in North America. More than 20 years in the making, *Theirs is the Kingdom* has finally arrived. And a welcome event it is.

Some may be inclined to counter that welcome with the question, "Why another children's Bible?" The only convincing response is probably, "Take and read." Most of the better children's Bibles — not to speak of the rest — are excellent in story telling and weak in their sensitivity to the intent of the original text of scripture; for a few, the reverse is true. In this work, the stories are imaginatively retold. At the same time, great care has been taken to remain faithful to the thrust of the scriptures. Moreover, the stories as they appear here breathe a quiet confidence in the Holy Spirit: they seem to be presented with the trust that the stories themselves will do the Spirit's winsome work. Absent, therefore, is the self-defeating attempt by many an author or narrator to transmit the punch of a Bible story by extracting from it some "moral" or "teaching." In this book the stories are allowed to *be* gospel — the good news of the Kingdom as told and embodied by Jesus.

The impact of the original story is conveyed, aside from the superb narration of the stories themselves, in two ways. In the first place, at the beginning of each major section, a brief introduction links the following group of stories to the Kingdom story of Jesus. Secondly, often a single opening sentence places a particular story in its original setting and indicates its present significance.

Prodigal son

As an example of the superb combination of sensitivity to the original text of the Bible and the fine craft of story-telling, consider the treatment of what is commonly known as the parable of the prodigal son. The authors resist the temptation to which many succumb, namely, of cutting this episode out of the Gospel of Luke, to be held up and admired as a gem dug up out of the ground. (So common is this procedure that, though all of us know the story by heart, hardly anyone knows by heart the setting and original point of this story.)

Under the heading "The Love of the Father," the context in Luke (crucial for the major point of the parable) is recaptured as follows:

In the changing face of the crowds who followed Jesus, the story of the great banquet (the previous story) was being acted out. More and more, it was the tax collectors and other outcasts who came to hear him. Clearly, it was they, not the proud and mighty ones, who were eager to hear about the Kingdom. The Pharisees and the teachers of the law did not like that at all. "He keeps company with the worst type of people," they snorted. "It just shows you what kind of a man He really is. Birds of a feather, flock together, you know."

But Jesus knew what they were saying...And this is the story He told.

The story is then told so poignantly and simply that the listener cannot help but rejoice anew in the astounding love of the Father:

Softly the son began the speech he had practised. "Father," he said, "I have sinned against God and against you..."

"It's just so good to have you back, son," his father interrupted.

"I know I can't be called your son any longer," the young man continued.

"What kind of nonsense is that?" the father exclaimed. "Welcome home, son!" Then he shouted to one of his servants..."

But the authors do not, as one might wish, leave us at this incomparable high point of the gospel. They follow the story to the low point, which the good news according to Luke is designed to uncover — the story of the older brother. Moreover they retain the sharp point of the unfinished character of the story:

The Pharisees and the rest of the people looked at Jesus expectantly. What about the rest of the story? they wondered. What did the older son do next? Then Jesus looked at them as if to say, "The rest of the story is up to you. You are the older sons...

A brief review cannot begin to do justice to a work such as this. We have room only to mention a few of its other features. For one thing, the authors carry the story of the Kingdom from the gospels, via Acts, through the book of Revelation. The authors unravel the main threads of the last book of the Bible and present it as it was intended, a book of comfort, direction and hope for followers of the Lamb who is the Lion of the Kingdom. Perhaps one has to learn to become a child in order to learn to read a book that many adults leave untouched.

Effective illustrations

A splendid feature of this work is its magnificent illustrations by Paul Stoub. Many of them are in colour, but those in black and white are often equally effective. They complement rather than compete with the text. There stands Mary, hands on her hips, exasperated with the young boy, yarmulke on his head, surrounded by baffled older men in the temple.

Flipping a few pages, one is moved by the lines that trace the suffering but expectant face of a blind man, upturned to the gentle touch of the muddy hands of the master. On the opening page of the section "The Final Conflict," we see the disciples, heading for Jerusalem, walking with lead in their shoes — puzzled, fearful, distraught. But leading them is Jesus, walking with resolute, yet unheroic stride.

A few pages later we see Jesus, tears streaming down His face, weeping over Jerusalem. Finally, there is the delightful illustration on the second-to-last page: superimposed on the outline of jewelled four-square foundations with provisions for 12 gates — a gracefully leaping, vivacious young bride.

It is a wonderful book, an ideal gift that is worth far more than its price ($24.95). Some will buy it for their children or grandchildren. (Children of around 10 can read it on their own; younger ones will love to have the stories read to them.) But a warning is in place for adults. If you take the time to start reading it for yourself, beware — you may feel compelled to buy two — one for yourself as well. But then, if the Kingdom is indeed "theirs," we adults could do worse than to see afresh — through their eyes — the unfolding of the story of the Kingdom.

***Theirs is the Kingdom**, by Lowell Hagan and Jack Westerhof, illustrated by Paul Stoub. Grand Rapids: Eerdmans, 1986.*

Bea and George Vandervelde are wife and husband, living in Willowdale, Ontario. The co-author of the book, Jack Westerhof, is their pastor.

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Letters

MLA Loenen tackles critics

Your edition of November 7 contained commentary on recent political events in B.C. by your correspondent, Reinder Klein, in what purported to be a news report. Your next edition of November 14 contained an open letter from Mr. Wolters. I would like to respond to both.

Numerous distortions

Klein's account is very superficial and carries numerous distortions. In what way did Vander Zalm abandon traditional Social Credit ideology? What is traditional Social Credit ideology? It is simply not true that Vander Zalm articulated no policies, made no promises and debated no issues. Vaugh Palmer of the *Vancouver Sun*, after careful research, showed convincingly that Vander Zalm, in fact, produced more policies, promises, and issues than did Bob Skelly of the NDP.

To state, as does Klein, that nearly half the B.C. population is financially deprived "... struggling desperately and going under," is patently absurd. Even the extreme left-wing agitators don't use such irresponsible language.

B.C., it is true, does not have much of a political centre. But this is not because we are split among haves and have-nots. Rather because of the strong western alienation and discontent with the eastern controlled mainline parties, B.C., like other western provinces, prefers home-grown political movements. I don't think the Liberals will ever capture the West.

Klein is disillusioned that more Christians are drawn to the Social Credit Party than the NDP; and he suggests we are so drawn because it suits our capitalistic lifestyle. It may well be that there is more than a grain of truth in that. However, a capitalistic lifestyle need not be the primary reason. I find it rather unsympathetic to not at least explore other possible reasons.

Other reasons for supporting Social Credit

The entire analysis of Klein rests on a very narrow understanding of what Christian political involvement entails. He writes that Jesus takes greater interest in the disadvantaged than in the well-to-do. This distortion of the gospel leads Klein, along with so many other Christians, to suppose that whoever appears to be on the side of the poor must be on Jesus' side.

The tradition that Klein and I both share has produced a wealth of Christian testimony for that area of life called government and politics. It deals with the nature of freedom and authority. It deals with a Christian understanding of man, and his task in the world. It deals with a Christian understanding of the nature of and the relationship between the various structures of society. It also deals with moral absolutes and norms.

We desperately need a Christian political witness that goes beyond the shallow identification of God's cause with the cause of the poor. If we think we need not go beyond this we should all become Marxists tomorrow.

The reason Christians are more supportive of Social Credit than the NDP is, I suspect, because they sense that Social Credit is more open to a full Christian understanding of government than is the NDP. I, together with other Christians, will use my position to strive for that goal.

Use given opportunities

Now a word about Syrt Wolters' open letter. I have often enjoyed the hospitality and stimulating conversation of both Syrt and Dini while travelling for the Institute for Christian Studies. As a result, I know Syrt's views on joining or voting for any political party that is not explicitly and overtly Christian.

All of us are agreed that service to God extends to and includes government and politics. We differ on how we do that. Unlike Syrt, I believe we should both work through existing political parties and work toward the formation of a Christian political party. That is why I am a member of the newly-established Christian Heritage Party of Canada.

I firmly believe that too often reformed people have not used the many opportunities that are available in a free and open society, such as ours, to influence events for good. The last few years it has constantly amazed me how relatively easy it is for a committed community of people to take charge and direct events in a more normative path. Not using such opportunities is to also shirk our responsibilities.

Please pray that all of us may be used by God to provide a faithful witness.

Nick Loenen, MLA
Richmond, B.C.

Party not bound to any direction says Loenen

As a companion piece to Nick Loenen's letter we thought we would run an interview with him. The Richmond Times printed it on October 7 of this year, when Loenen was still seeking election. The interview helps to further explain why Nick felt comfortable running as a Social Credit candidate. **BW**

Richmond Alderman Nick Loenen is seeking election as a Social Credit member of the B.C. legislature. He says he is a man who is not easily pegged.

He does say he is strongly influenced by his Christian beliefs. "I don't believe the Bible endorses free enterprise, nor does it endorse the socialist political view. So, I don't feel completely at ease with either of these extremes."

Loenen said that although he has always voted Social Credit, he was not a member of the party until Bill Vander Zalm announced he would seek the leadership.

"The reason why I joined when Bill Vander Zalm announced his leadership bid, is because the Social Credit party, more than any other party is most flexible and really it becomes what the leadership makes it," he said.

Loenen referred to the birth of Social Credit in British Columbia under W.A.C. Bennett. He said the party is not bound to any one ideological direction.

"That is the thing that attracts me to the current renewal that's taking place within the Social Credit party. We must be flexible enough to respond to the needs of people and that suits my own temperament and outlook.

"I would not like to be pegged either right or left of centre on the political spectrum. Sometimes I will be taking a position that will generally be considered to be right and other times I will take a position that will generally be considered to be left."

Loenen said that, sometimes, too much stress has been put on party discipline in the Canadian political system.

"That is not always wholesome," he said. "In the U.S. there is less of that and what I would like to see is more occasions where there is a free vote in the legislature. And, of course, Premier Vander Zalm, himself, has always agitated against too strict party discipline."

Loenen said he will not blindly follow any ideology.

"I like to think for myself. I think I have the ability to come to a decision for myself, and the tenacity to defend it. That's the climate I would like to see fostered," he said.

"I think there is far too much confrontation along party lines. You reject something-why-because it was first suggested by somebody whose party affiliation you do not share, which is nonsense, because truth does not just reside on one side of the political fence."

Reformation editorial hurtful

The following is my reaction to your editorial of October 31, 1986, especially the statement that "Schismatic people in our midst seem to say that we are saved *by* faith. If you (sic) faith does not say the same thing I say about abortion, women in office and divorce, then we cannot worship the same Christ."

1. The Lord takes it very seriously when we hurt Christ's body (c.f. 1 Corinthians 3:16, 11:30) You may have hurt sincere believers by the above statement. I believe this was not your intention.

2. Your editorial statement seems to suggest that it is schismatic for Christians, who firmly believe that salvation is a gift from the Lord, to be against the liberal view of abortion, women in office and divorce. I hope that you agree that the one does not preclude the other. Neither does the one necessarily preclude the judgment that a certain congregation no longer keeps an agreement and therefore no longer is entitled to the name Christian Reformed Church.

3. The church is also supposed to be the proclaimer of truth in the world and to be renewed in mind, and to test the spirits to see whether or not they are of God. Therefore it is not wrong or schismatic to question certain church pronouncements or trends. With my personal confession of salvation by grace, through faith, I would be accepted in most Christian churches. However, I am Christian Reformed because the Roman Catholic Church, for example, is not proclaiming the truth. When she returns to the truth I shall no longer be Christian Reformed but return to the "mother church." The truth is also more and wider than the basic statement "salvation *by* grace *through* faith."

Jakob H. Kits,
Duncan, British Columbia

Response:

Perhaps I should address myself to your letter point by point.

1. I don't quite understand your first statement. Who is the one that hurts Christ's body, he who judges membership in that body on the basis of an ethical position or he who points out that such judgment is schismatic? Besides, I did not single out any particular side on the ethical questions. The statement applies to all sides.

2. No, I do not believe that it is schismatic to be against any position. Nor do I suggest that it is wrong to think that a congregation should keep agreements it has made with the denomination. But I do think it is wrong to go by rumours and to judge that a congregation is no longer Christian Reformed when in fact it *is*. Questions of denominational membership is a church assembly matter, not a matter of personal opinion.

3. I'm in full agreement with your final point. There is more to proclaiming the truth than to say that we are saved by grace through faith. I did not mean to say that that particular phrase is the only touchstone for orthodoxy. But not passing the test on that particular truth should make anyone want to reassess his or her position over against the Word of God, I would think.

Editor

ATTENTION!!

Subscribers and advertisers

Please keep in mind that *Calvinist Contact* will **not** have a December 26 issue.
Deadline for the January 2, 1987 issue is **Thursday, December 18, 1986.**
Your co-operation is, as always, much appreciated!
Stan de Jong,
Manager

Church develops Big Brother program

Sharon Davis

WATERLOO, Ont. — Meeting the needs of single parents in the Waterloo Christian Reformed Church (CRC) meant the development of the Waterloo CRC Big Brother/Big Sister program. Two-and-a-half years ago, deacons responded to a request from a single parent.

As deacon Jerry Huiskamp recalled: "here was an opportunity to develop a program to meet a real need. Through the annual All Ontario Deaconal Conferences of the CRC, we had developed a greater appreciation of the role of the deacon. The deacons enable others to serve. Though the task appeared formidable, this was an opportunity to be the hands and feet of Christ which we could not turn down."

The program is modelled on the national Big Brother/Sister organization except that all the participants subscribe to a value system similar to the children whose lives they will affect.

A mother whose child is currently involved in the program, says it is an answer to prayer. "My son is 14 years old and comes from a home broken by divorce. The program provides him with a stable male image, a person he can trust, work with and play with, a special friend to confide in. This experience has been and continues to be a stabilizing factor in his life."

The program currently consists of five children ranging in age from six to 15, five big brothers, one big sister, and one alumni! An alumni is a big brother who has moved but continues with us in prayer.

Another couple, who act as big brother and big sister to the one "little sister" in the group moved away, yet continue as active participants. All of the men and women are volunteers. They spend time weekly or biweekly with their "friend" doing things.

An added bonus of the Waterloo program is that the children can see a Christian family in action, at home and at church, as they become involved with the entire family. As one of the mothers said: "my son has a big brother, yet the big brother's small son looks up to my son as his 'big brother.' Such a feeling of love and caring we hope will continue."

Set up program

To develop the structure and framework for the program, Jerry Huiskamp was appointed administrator. Pieter Looyenga, a professional in the area of psychology, was brought in as a consultant. His role was to provide professional insights into relationships and motivations. Their first task was to investigate the national Big Brother/Big Sister organization and using this model, set up their own. The next step was a recommendation to church council for the establishment of a "Big Brother/Big Sister program in the congregation.

Provide role model

The objective of the program is to provide a Christian role model for a child who comes from a single parent family; to build up the child's positive self-image through encouragement and positive correction, and to replace the "going out" activities that would have been done by the missing parent.

It was necessary to develop a formal procedure for matching potential "Big Brothers/Big Sisters with "little brothers and sisters." This involved developing parent and child interview questions. The next step was to interview the single parent and to summarize expectations, needs and ground rules. Each child was also interviewed, and a "profile" developed.

"The match-up between a big brother/sister and little brother/sister needs to be as close as possible, but there is the reality of a limited number of match-ups," said Huiskamp. We continually prayed for guidance and direction."

Once potential big brothers/sisters had been selected, an informal meeting — on neutral ground — was set up, between both parties.

A committee of three hours per week was requested, although it is more important that meetings be regularly spaced and fewer, than irregularly spaced and many. The big brother/sister also needed to express a willingness to be available at any time should the little brother/sister need to talk. Further, a willingness to make a long term commitment was necessary — six months initially and one year periods thereafter. The attitudes and motivations of potential big brothers/sisters were carefully studied. This was not a regular church committee where one completes a term and then quits.

Learns to relate to children

Why do people become involved in the program? The reasons are many and varied. One man, Jack, said: "I knew the need existed, but I also wanted to gain experience in communicating and relating to a child a few years older than my own."

Jack says that what has developed is a trusting friendship where he and his "little brother" can talk about many things.

John, another Big Brother, said, "I also realized the need and had heard about the program. It was something Kathy (my wife) and I had talked about. I felt it would be challenging as well as a unique experience, as I don't have a brother of my own."

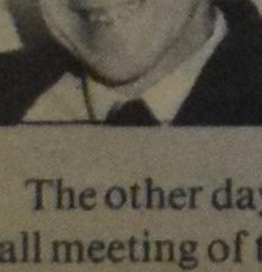
John says that being a big brother to one of the older boys allows him to share his hobbies, and become involved in activities that a younger child might not enjoy. He is also the first to admit that an older child brings special challenges. But as he puts it, "We talk about things that bother us, and work them out. We are no longer just "Big Brother" and "little brother," we are friends!"

The continuing success of the program in meeting needs, is largely dependent on input from church elders. Home visits are occasions to identify needs. At the same time potential big brothers/sisters can be identified.

Regular get togethers by participants help maintain a support network that encourages those involved.

For more information on the program please feel free to contact Betty Morsink or Jerry Huiskamp, the present co-ordinators at Waterloo CRC, P.O. Box 214, Waterloo, ON N2J 3Z9.

Sharon Davis is a single parent whose son is involved in the program.



Pastoral Letter

Leonard Schalkwyk

The office of second fiddle

The other day I gave a speech at the annual fall meeting of the Classis Toronto Diaconal Conference. I had been requested to zero in on the spiritual life as it relates to deacon work.

Personal faith

During discussions with deacons before the conference, we agreed that the personal faith of the deacon is indispensable. Without faith we cannot please God. If the deacon has never met the Saviour personally, how can someone else recognize the Saviour in him?

We concluded that a closer walk with Jesus in *specific* areas are a must for the effective functioning of this office in the church. There are specific dangers for the spiritual life which a deacon encounters. One of the foremost is that he has been called to play a role in minor key.

It is in the nature of the office of deacon not to get much exposure in the church. The minister is quite "visible" and receives encouragement after the service as people mention to him how the sermon has blessed them. Which deacon ever hears that his work has blessed anyone? The elder rules the church and is loved (or feared?) at family visiting. But who loves or fears a deacon? Maybe only his wife and children.

A deacon cannot report how many visits he made or where and how. In addition the deacon gets the odd jobs to do. It is common to hear at a consistory meeting, "Let's refer that to the deacons." That can range from handling the taperecorder in the service to washing the communion cups.

Humility

Accepting such odd jobs requires a person who has the gift of humility — someone who, by the grace of God, can stand behind the curtains in the wings, while someone else stands in the limelight.

In a television talk show the host is at the centre of attention. The talk show is often named after him. But somewhere to the side is his second fiddle, who comes to the rescue when necessary. This back-up friend does not interfere when everything goes well. But when the host gets stuck for words, his side-kick quickly interjects a witty remark which momentarily diverts the attention of the public and helps the talk show host gather his wits.

Thus it is with the deacon. When everything is well, he does not interfere. But when something goes wrong, he is quick to act and to help, without getting the credit.

Let no deacon regret this, for it is the very nature of the office to which he has been called. In the form for installation he is mentioned *after* the elder. That indicates the place of a priest. In the Old Testament even the High Priest was mentioned *after* the leader. Moses was the leader, and therefore we read about "Moses and Aaron," never about "Aaron and Moses."

A priest is someone who does not think of self, but of others. The Good Samaritan risked his life to help someone in need. Afterwards, he did not blow a trumpet for himself, but he went on his way rejoicing.

The mind of Christ

One of the followers of Plato said, "By reading Plato's works, I crawl into his mind and look at the world with his eyes."

A deacon should have the mind of Christ-as-priest. As priest he is to sacrifice, also sacrifice self. Jesus had a mind to serve, not to be served. Jesus had a mind to give, not to get.

A deacon deals with one of the most sensitive areas known to mankind: finances. He needs to live close to Christ-as-high priest to be sensitive to the financial needs of people, without a grudge, without irritation, without jealousy.

We cannot attain that level of mercy in our own strength. We can reach it only by the infilling of the meek Spirit of the lowly Jesus. Only thus can a deacon become that *feeling* person who radiates the compassion of His master. Even more than Jesus' mind, a deacon needs Jesus' heart.

Only by being close to the heartbeat of God, a deacon can develop the art of listening, the art of not looking down on the person in trouble, the art of not feeling better than that person.

What does it matter whether people know about your work? As long as you may hear at the end of time: "Well done, good and faithful servant, go in, to the joy of your Lord." (Matthew 25:21)

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

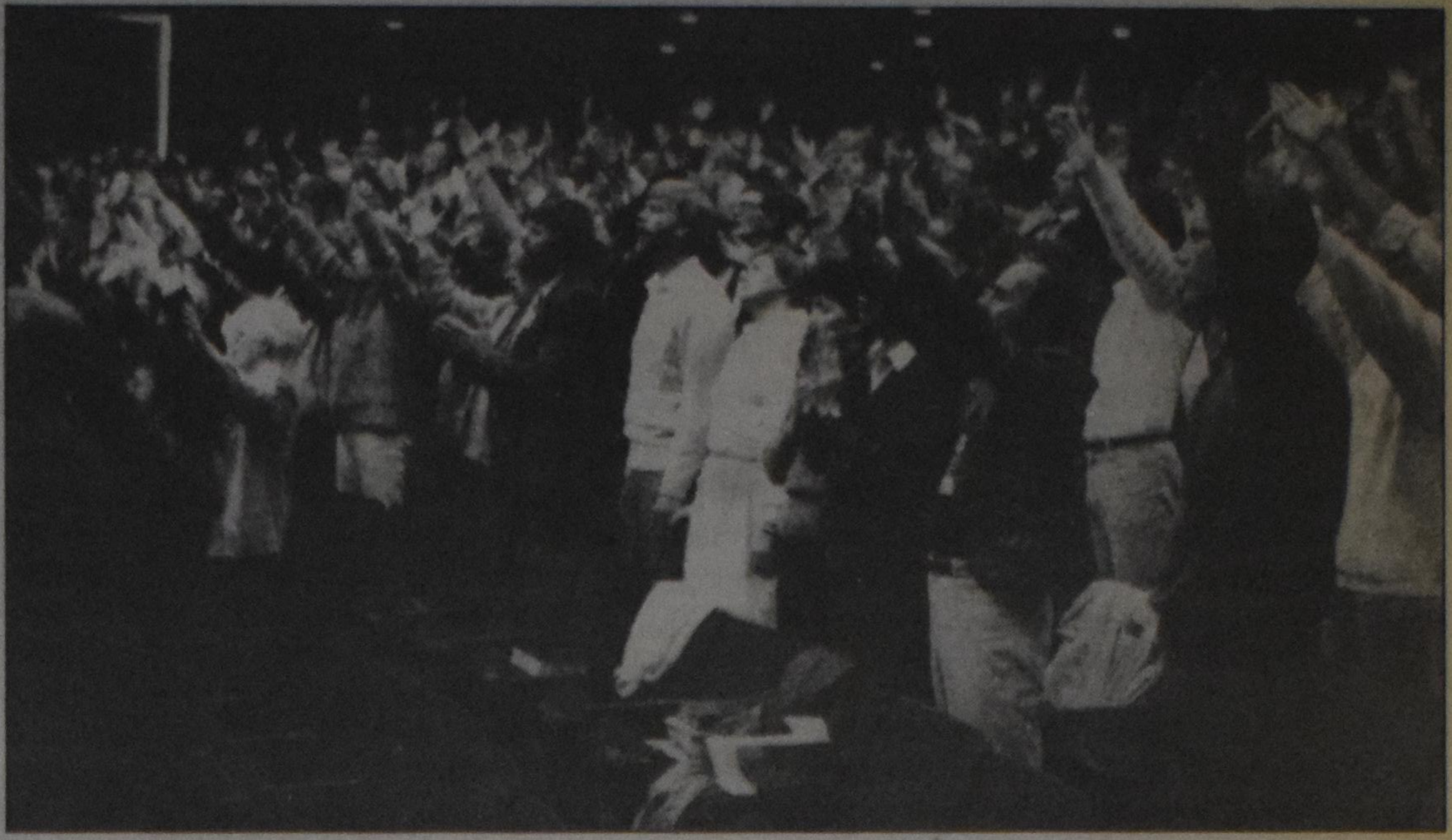
Izaak de Rijcke, B.Sc., LL.B., O.L.S.
barrister and solicitor
258 Woolwich Street, Guelph, Ontario
N1H 3W1
Telephone: (519) 837-2551

Feature

First Holy Spirit conference for Reformed believers

C.C. staff

ANCASTER, Ont. — Some people are convinced the Reformed faith and charismatic experience don't mix. That was not the opinion of some 500 men and women, most of Reformed persuasion, who met at Redeemer College, on October 25.



Over 550 people attended the evening celebration service led in praise and worship by Colleen Reinders, Grace Reinders and the Celebration singers and musicians.

The first Reformed Holy Spirit Conference was the vision of Gerrit Verstraete, founder and President of the Christian Communications Centre, in Mississauga. He began organizing the details of the day as far back as February '86. He, with a group of supporters, including the consistory of the Meadowvale Community Christian Reformed Church (Pastor Henry Lunshof), put his heart and mind to the task of making the conference a reality.

The 1986 Conference was held in the brand new facilities of Canada's Redeemer College in Ancaster, Ontario. Carpeting was still being laid the final week prior to the conference, but all was finished on time and served the day beautifully.

Five-hundred registered guests attended the selection of seven workshops, to hear a variety of speakers. Dr. Marvin Baker led a workshop on "Gifts of the Spirit." The Rev. Bernard Warren taught "Baptism of the Spirit," and Rev. Henry Lunshof shared "Fruit of the Spirit." Other workshops included "Knowing the Will of God" by Gerrit Verstraete, "Praying In the Spirit" by Alice Verstraete, "Spirit Image vs. Self Image" by Judy Wilbur, and "You are the Temple — a House of Prayer" by Lucy Verstraete.

The conference ministry team of pastors, workshop speakers, praise and worship leaders and volunteers share a hearty lunch.

A "filled" day

The day was officially opened by Rev. Henry De Bolster, the president of Redeemer College, who took the opportunity to welcome and introduce everyone to the new facilities of Redeemer College.

Dirk Mast, conference MC, presented the agenda for the day. He welcomed guests who had come from as far as Grand Rapids, Michigan and Pittsburg, Pennsylvania.

During the morning joint session, everyone gathered to praise and worship, and hear Gerrit Verstraete speak on "Introducing the Holy Spirit." He spoke about what people (Reformed) have said about the Holy Spirit. Secondly, he shared what the Bible says about the Holy Spirit, and thirdly he spoke of what Jesus said about the Holy Spirit. He further encouraged everyone to realize that they are not only co-heirs in the character of Jesus Christ, but they are also co-heirs in His power.

Gifts in evidence

There was also a focus throughout the day to experience God's presence and not just leave it at simply knowing about His presence. Following the dynamic evening service during a time of prayer, laying on of hands, and personal ministry, a number made first time commitments to the Lord and the Gifts of the Holy Spirit were evident in many ways (as well as throughout the day).

Feedback to the day was overwhelmingly positive, according to Gerrit Verstraete. "When next year's Holy Spirit Conference was announced, it received a resounding applause."

Conferees were led in praise and worship by Grace Reinders and Colleen Reinders of Unity Music Ministries and the Celebration Singers and musicians from the Meadowvale CRC.

A centre to promote Christian-Jewish dialogue

NEW YORK, N.Y. (EP) — An Episcopal seminary in New York has formed a special centre to promote Christian-Jewish dialogue, study the Jewish roots of Christianity and counter anti-Semitism. Established after years of planning by the New York Episcopal Diocese and the Anti-Defamation League of B'nai B'rith, the centre is the first of its kind in a Christian seminary in the United States.

The announcement of the establishment of *The Center for Jewish-Christian Studies and Relations* at The General Theological Seminary was made jointly by the Episcopal Diocese of New York and the Anti-Defamation League (ADL).

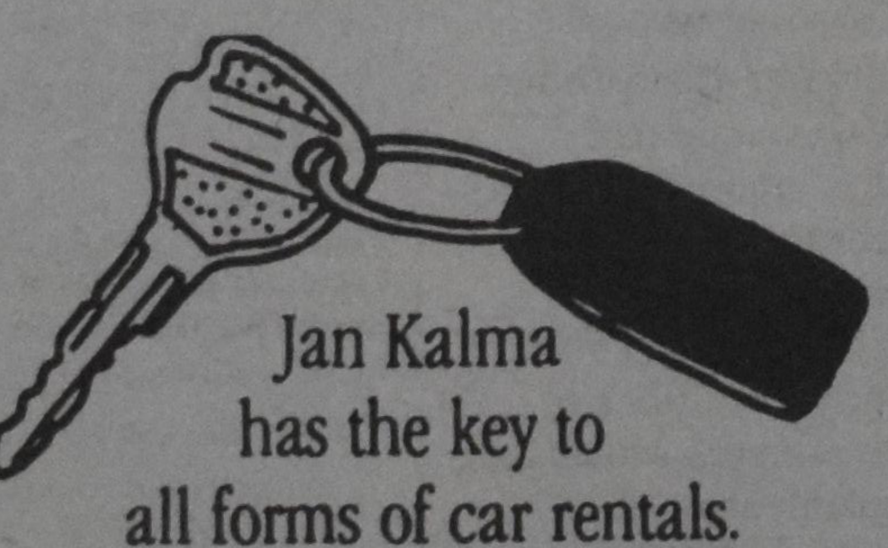
According to Dr. James Carpenter, professor of Systematic Theology at the Seminary and director of the centre, it will serve as a *resource* for the Episcopal Church and "for all Christians and Jews interested in the dialogue."

The centre, he declared, "is intended to go beyond the common moral, social and cultural values of Jews and Christians to focus on religious and theological levels where acute and decisive differences occur and where significant dialogue can take place."

The new division of The General Theological Seminary is an out-growth of the work of the Committee on Jewish-Christian Relations, which was established by the Episcopal Diocese of New York and ADL a decade ago. Members of the centre's advisory board include Nathan Perlmutter, ADL's national director and Carol Lister, the agency's Eastern Area director.

An ad in *Calvinist Contact* gets results. Why not place one?

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.
(and will deliver car to Amsterdam Airport if desired)
Lid AutoRent
jan kalma
De Meer 24, 9201 EZ Drachten
The Netherlands - Tel. (31)5120-15199

Buy from the manufacturer and save!

Imported German Furniture ...
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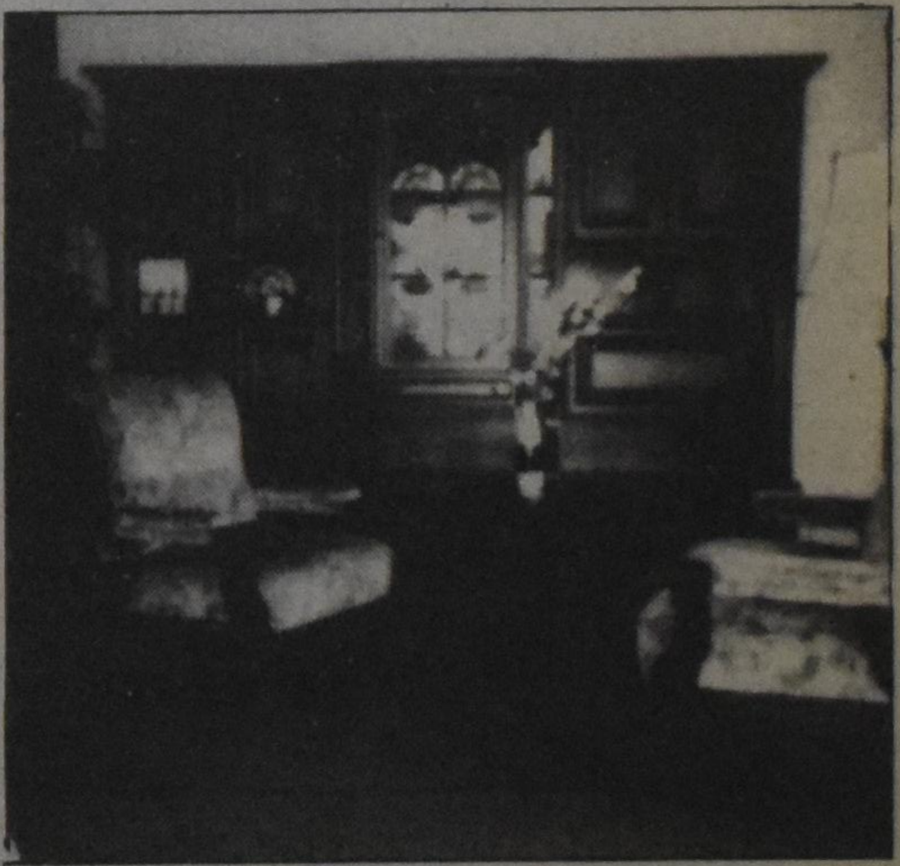
- Last a Lifetime
- Fabrics: Mohair & Dralon



SCHRÖDER FURNITURE CANADA LIMITED

Dundas St., Hwy. #5 (2 blocks west of Erin Mills Pkwy.) Mississauga 828-9511

3455 Fairview St. Burlington 639-2292

Classifieds

1986 Christmas Greetings

DRAAISTRA: A merry Christmas and a happy New Year from Thomas and Renske Draaistra, 2 Rossmore Rd., Apt. #301, Grimsby, ON L3M 3E3

HARTMAN: Merry Christmas and a happy New Year to all our friends and relatives.
J. Hartman
J. Hartman-Dijkhuis
302 York Rd., Dundas, ON L9H 5N3

KITS: Wij, Mr. and Mrs. H.J. Kits, 64 Arb Close, Red Deer, Alta., wensen alle kinderen, fam. en vrienden gezegende Kerstdagen en een voorspoedig 1986 toe.

KNIGHT: To all my relatives and friends: I wish you God's blessing at Christmas and for the year to come. Greetings.
Gertrude Knight, Shalom Manor, Grimsby, ON L3M 4N5

PASMA: We wish all our relatives and friends a most joyous and blessed Christmas and a happy New Year.
George and Alice Pasma, 263 Clark Rd., London, ON N5W 5E7

RHEBERGEN: We wish all our relatives and friends, and Beppe, a blessed Christmas and a prosperous New Year.
Frances and Gerald Rhebergen and family, R.R.#2, Tottenham, ON L0G 1W0

VANDENBERG: Mr. and Mrs. Jacob VandenBerg, R.R.#1, Caistor Centre, ON L0R 1E0, wensen familie, vrienden en bekenden prettige Kerstdagen en 's Heeren zegen in het Nieuwe jaar.

Thanks

VELD: We would like to thank all our relatives and friends for all the flowers, cards and best wishes given for our 50th wedding anniversary. We would especially like to thank our children and grandchildren for all they did to make our day so special. Above all we thank God in whom our hearts rejoice, for we trust in His holy name. (Psalm 33:vs. 21)
Mr. and Mrs. Klaas and Margaret Veld, 5 Hillcrest Pl., Fonthill, Ont.

WYNIA: Praise God from whom all blessings flow.
We would like to thank our children and relatives and friends for making our 50th wedding anniversary such an enjoyable day. We thank and praise God for all of you.
George and Lettie Wynia, 220 Viewmount Dr., Apt. 309, Nepean, ON K2E 7M5
We also take this opportunity to wish you the Lord's blessing at Christmas time and for 1987.

Births

HOFF: With gratitude to God, Bram and Elly Hoff announce the birth of their son, PETER, born on November 17, 1986. He is a brother for Shannon, Aron, Marcel, Benjamin, Kristin and Julie and a new grandson to Mr. and Mrs. Jim and Sina Meyers, NOTL, and to Mevr. Hoff-van Noort, Pynacker, The Netherlands. Peter is also the 15th great-grandchild of Dhr. and Mevr. J. Meyers, Gapinge, The Netherlands.

WINTER: With thanks to the Lord, James and Anne (nee Van Duyn) announce the safe arrival of their daughter, CHRISTINA JOY, on November 27, 1986. Seventh grandchild for Mr. and Mrs. Arnold and Helen Winter of Bradford, Ont., and a third grandchild for Mr. and Mrs. Willem and Christina van Duyn of Mississauga, Ont.
Home address: 353 Dixon Blvd., Newmarket, ON L3Y 5C5

Get 75 mpg large car, R.V.'s etc. Build and instal a new convey gas vapour carb. Fit any car, truck or R.V. For info. send self-addressed stamped envelope to: Thrift Carb 10731 King. Geo. Hwy. Surrey, B.C. V3T 2X6

Marriages

BAKKER-LUTGENDORFF: Praised be the Father, Lord our God of grace. We, Wilma and Larry, with our parents, Gerlof and Baukje Bakker and John and Tineke Lutgendorff, joyfully announce our forthcoming marriage. The service of celebration will take place, D.V., on Saturday, December 27, 1986, at 3 p.m. in the Calvary Chr. Ref. Church of Ottawa East. Rev. G. Hogeterp officiating. We invite friends to join us in celebrating at the Russell Community Centre at 9 p.m.
Future address: 19 Heather Ave., Guelph, ON N1G 1P2

JANSEN VAN DOORN-CORBIER: And the Two shall become One. Mr. and Mrs. Steve and Tony Jansen van Doorn of Airdrie, Alta., are pleased to announce the forthcoming marriage of their daughter, LIESBETH to AL, son of Mr. and Mrs. Ernest and Marilyn Corbier of Honey Harbour, Ont. The ceremony will take place, D.V., on Saturday, December 20, 1986, in the Alliance Church of Strathmore, Alta. Rev. Dave Tigchelaar of the First CRC of Calgary officiating.
Correspondence address: c/o Henry Hansma, Box 34, Site 3, R.R.#1, Strathmore, AB T0J 3H0

Anniversaries

Ten Post Brockville
1926 December 16 1986
With joy and thanksgiving to our Lord, we wish to announce the 60th anniversary of our parents and grandparents,

HENRY and GRIETJE BOER

"De Heer is rechtvaardig in al Zijn wegen. En goedertieren in al Zijn werken." (Psalm 145:17)
May the Lord continue to bless you and be near you always.
With love and thankfulness from your children and grandchildren:
Albert & Ann Boer; Angela — Brockville
Felix & Ellie Boer; Henry, Kevin — Belleville
Geert Boer; Marja, Wietse — Holland
Home address: 55 Manor Dr., Brockville, ON K6V 3A5

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Anniversaries

With our children and grandchildren we want to thank the Lord for keeping

HENRY and COBIE DE BOLSTER

together for 35 years of married life.
It was the Lord who showed patience and love.
In the awareness of our dependence on Him, we want to celebrate and share this anniversary.
Open house will be held at Redeemer College on, D.V., Saturday, December 27, 1986, from 3-5 p.m.
Our children and grandchildren:
Jerry & Marty Van Engen; Michelle, Ryan
Bert & Jane DeBolster; Stephanie, Robert, Rebecca, Derrick
Nellie & Andy Straatsma; Peter, Jeremy, Jennifer
Len & Elaine DeBolster; Rachel, Stephen
Joanne & Jim Teeuwsen; Teresa, Anthony
Ancaster, ON, c/o Redeemer College, L9G 3N6

1956 December 26 1986
ARIE and JANNY GEURKINK
With much joy and thanksgiving to the Lord, we the children and grandchildren will celebrate with our parents their 30th wedding anniversary. May the Lord richly bless them in the future as in the past.
Jack & Yvonne Geurkink; Jessica, Michelle
John & Nancy De Jong; Pamela, Jonathan, Kimberly, Kevin, Lindsey
Raymond
Michael
Shawn
Home address: R.R.#2, Iroquois, ON K0E 1K0

Vlaardingen Cumberland, Ont.
1952 January 16 1987
With joy and thankfulness to our Lord, we are happy to announce the 35th wedding anniversary of our parents,

SID and NEL TABAK
(nee van Toledo)

Rudy & Heather; Ivor — Navan, Ont.
Jackie & Andrew; Cheryl, Michelle, Brandon — Vars, Ont.
Rick — Vars, Ont.
Home address: 1605 Cumberland Ridge. Box 2407, R.R.#2, Cumberland, ON K0A 1S0;

Obituaries

"Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." (Psalm 23:vs. 6)
On November 6, 1986, the Lord took unto Himself our dear mother, grandmother, great-grandmother,

ZWAANTJE ALBERTDINA BRINK
(nee Vinke)

at the age of 74 years.
Diny & Hildo Post
Ann & Donald Kuznak
Diana & Trevor
Susan & Don Sopotiuck
Ashley & Sheena
Marie
Henry
Geraldine
Rhea
Gerrit Jan & Alice Brink
Hendrick
Peter
Garett
One brother, Seine Vinke, The Netherlands and other relatives.
She was predeceased by her husband Hendrik Brink, sister Aaltje Tempelman, brothers Derk and Hermannes Vinke and three children in infancy.
Funeral services were held on Saturday morning, November 8, at 10:00 in the First Chr. Ref. Church, Arthur St., with Rev. A.C. Leegwater officiating.
R.R.#5, Thunder Bay, ON P7C 5M9

Anniversaries

1941 December 24 1986
With joy and thanksgiving to the Lord, we are happy to announce the 45th wedding anniversary of our parents,

COR and GRÉ LOF
(nee de Boer)

Congratulations Mom and Dad.
May God continue to bless you in the years to come.
With love from your children and grandchildren:
Henk & Liz — Victoria, B.C.
Jim & Reny — Grand Rapids, Mich.
Dick & Linda — Amsterdam, Holland
Gerry & Harma — St. Catharines, Ont.
Robert — Toronto, Ont.
Fred & Nelly — Grimsby, Ont.
14 grandchildren
Home address: 19 Harcove St., St. Catharines, ON L2N 1W7

Obituaries

"I am coming soon, hold on to what you have, so that no one will take your crown." (Revelation 3:11)
On Monday, November 3, 1986, the Lord called home our dearly beloved wife, mother, grandmother, great-grandmother and great-great-grandmother,

GEERTRUIDA HOFSTEDE
(nee Kuus)

at the age of 85.
Beloved wife of Lammert Jan.
Mother of:
Menny & Anton Jansen — Edmonton
Gys & Mary Hofstede — Leduc
Dirk & Willy Hofstede — Denver
Jan & Mary Hofstede — Edmonton
Trudy & Evert Van Heeringen — Los Angeles
Bill & Jenny Hofstede — Edmonton
Aunt of:
Menny & Gus Wagenaar — Edmonton
Ryn & Evert Kroon — Edmonton
36 grandchildren, 41 great-grandchildren and two great-great-grandchildren.
Funeral services were held Thursday, November 6, 1986, at 10:00 a.m. in the Maranatha Chr. Ref. Church of Edmonton. Rev. A. Vander Berg officiated.

"Who, then, is the man that fears the Lord? He will instruct him in the way chosen for him. He will spend his days in prosperity, and his descendants will inherit the land." (Psalm 25:12-13)

ADRIANUS VISSER
Sept. 2, 1893 Nov. 16, 1986
On the first day of the week, early in the morning, our husband, father, father-in-law, grandfather and great-grandfather entered into eternal glory to worship his Lord.
For 66 years dear husband of Frances Visser (nee Kootstra).
Father and father-in-law of:
Lucy & Peter Hogeterp — Hagersville
Metje VanderKloet (predeceased by husband Ebe) — Holland
Ruurd & Hennie Visser — Kitchener
Jikke & Jan Bouwma — Holland
Elizabeth & Nick Anema — Simcoe
George & Jessie Visser — Simcoe
Frances & Mels Noordermeer — Holland
Claire & Henk Tiesma — Brampton
39 grandchildren and 28 great-grandchildren.
Funeral services were held on November 19, 1986, in the Immanuel Chr. Ref. Church, Simcoe, Ont. Rev. Slofstra officiating.
Home address: Holland Christian Homes, 7900 McLaughlin Rd. S., Apt. H507, Brampton, ON L6V 3N2

More classifieds on next page.

Obituaries

"Because of His great love for us, God who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved." (Eph. 2:4,5)
On November 24, 1986, after a lifetime battle with Cystic Fibrosis, our Lord took unto Himself, at the age of 21 years, our dear son and brother

KEVIN GYS DEN BOK

He leaves behind with loving memories:
his parents: Gys and Marie den Bok — Collingwood
His brother and sisters:
Richard & Margaret den Bok — Stoney Creek
Nancy den Bok — Collingwood
The memorial service was held on November 27, 1986, at 2 p.m., at the Presbyterian Church in Collingwood. Rev. John E. Top officiating.
Address: 38 Brock Cr., Collingwood, ON L9Y 2L5

On Monday, November 24, the Lord took unto Himself,

KEVIN DEN BOK

at the age of 21.
"For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." (1 Cor. 1:18)
Always remembered by: Grandpa A. den Bok.
Aunts and uncles:
Tony & Marjorie den Bok
Audrey & Ben Reitsma
Gerard & Joanne den Bok
Joop & Leny den Bok
Bill & Joyce den Bok
Margaret & Hans Verra
John & Patricia den Bok
Dick & Gwen Anne den Bok
and their families.

"My grace is sufficient for you, for my power is made perfect in weakness." (2 Cor. 12:9)
On Thursday, November 20, 1986, our beloved husband, father and grandfather,

JOHANNES (Joe) SMIDS

went to be home with his Lord at the age of 64.
He leaves behind his wife Ena, his children and grandchildren.
Rita & Rudy Bot; Elicia, Kevin, Steven — Kendal, Ont.
Sander & Margriet Smids; Shanleigh, Karin, Heidi, Johannes — Peterborough, Ont.
Marge & Ken Medsker; Laura, Megan, Noel — Victoria, B.C.
Joanna & Jim Martin; Jacqueline, Trevor — Hamilton, Ont.
The memorial service was held Monday, November 24, 1986, at the First Chr. Ref. Church of Sarnia, Ont. Pastor Ralph Fluit officiating.
Interment Grandview Memorial Gardens.
529 Nassau Cr., Sarnia, On N7S 4H8

Personal

Farmer in mid-fifties in southern Ontario, Christian Reformed, non-smoker, non-drinker, likes travelling, camping, reading, visiting friends and entertaining them, would like to meet sincere Christian lady. Reply to Calvinist Contact, File #2448, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian bachelor desires meeting and establishing a relationship with a sincere Christian woman in her thirties; someone who enjoys the outdoors and lives in Southern Ontario. Send replies to: Calvinist Contact, File #2446, 99 Niagara St., St. Catharines, ON L2R 4L3

Classifieds

Obituaries

And I shall see Him face to face,
And tell the story saved by grace,
The Lord took home His child,

ANDREW (Anne) VEENSTRA

On November 22, 1986, at the age of 63.

Beloved husband of Wilma Veenstra.

Dear father and grandfather of:
Louis & Helen Veenstra; Andy, Cindy, Michael, Sharlene — Shakespeare, Ont.
Gertie & Jack Gerrits; Debbie, Jonathan, Darrell — Clinton, Ont.
Fred & Donna Veenstra; Jason, Kimberly — Clinton, Ont.
John (predeceased December 1971)
Elizabeth & Al McLean — London, Ont.
Arnold & Sharon Veenstra — London, Ont.
Sylvia & Len Hazenberg — London, Ont.

Funeral service was held November 24, 1986, in the Chr. Ref. Church, Clinton, Ont. Rev. H. Samplonius officiating.

Home address: R.R.#4, Clinton, On N0M 1L0

Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:

VAN HERWEIJNEN, R.R., laatstbekende adres: 1284 Hillcrest Dr., Sarnia, ON N7S 2N2
HET HART, Wilhelmus Eduard Jacobus, geboren op 3 juni 1921, laatstbekende adres in Nederland: Cypresstraat 138, Den Haag, naar Canada vertrokken op 10 augustus 1954.
KEUNEN, Servatius Leonardus, geboren op 9 februari 1921 te Berick, laatstbekende adres in Nederland: Baarlosestraat 291, Venlo, naar Canada vertrokken op 15 juli 1955 en laatstbekende adres alhier: 240 Victoria St., Stroud, Ont.
KUIJSTEN, Johannes, geboren op 8 september 1921, laatstbekende adres in Nederland: St. Andriesstraat 27B, Rotterdam, naar Canada vertrokken op 28 december 1971.
OOSTHOEK, Hermanus, geboren op 11 december 1921, laatstbekende adres in Nederland: Voorde 44, Rotterdam, naar Canada vertrokken op 5 juni 1953.
RAVENEK, Willem, geboren op 5 april 1921, laatstbekende adres in Nederland: Kerkweg 10, Pijnacker, naar Canada vertrokken op 19 februari 1953.
IJKEMA-LAMERS, Jeanette, laatstbekende adres in Canada: 29 West Ave., Apt. #102, Kitchener, Ont.

Netherlands Consulate-General
1 Dundas St., W., Suite #2106
Toronto, ON M5G 1Z3

For sale

Organ for sale
Yamaha Electone — two keyboards, base pedals, rhythm box, fun block. Excellent condition. Phone: (416) 864-7843, St. Catharines.

Organ - Gilbransen
Two full keyboards, full pedal. New condition, suitable for small church or home. $5,000. Call Mississauga, Ont. (416) 848-2861.

For sale in "Memory Gardens," Breslau, Ont. 1 memorial plate; interment fees; concrete base; 2 lots for 2. Price negotiable.
Tom Lise
Box 245, Drayton, ON N0G 1P0
Phone 1-519-638-2614

For rent

For rent near Orlando, Florida, furnished efficiency unit. $80 (U.S.) per week or $300 (U.S.) per month. Call (416) 791-0250.

Two bedroom duplex for rent in Vineland; fridge and stove included; $325 per month, plus utilities; no pets.
Call Richard Slothouber, (416) 562-7690.

Help Wanted

Help needed for progressive **dairy farm** in Simcoe County, pipeline and full line of machinery. Room and board available. Phone: (705) 428-2384 in the evening.

Help Wanted

Person wanted on a **dairy farm.** Room and board provided. (519) 523-9610.

Licensed **mechanic** for bustling auto repair shop in central Ontario city. Write Calvinist Contact, file #2447, 99 Niagara St., St. Catharines, ON L2R 4L3

For our retail garden centre: **An experienced store clerk,** knowledge of nursery stock helpful but not essential. For our landscaping department; **an assistant to our landscaper,** some experience preferred.
Contact Cor Vanderkruk
John Connon Nurseries Ltd.
Box 200, Waterdown, ON L0R 2H0
Phone: (416) 689-4631

DORDT COLLEGE

invites applications for a possible tenure-track position in the

English Department

Applicants should expect to teach introductory freshman composition and literature courses plus additional courses in literature, writing or criticism — as determined by departmental needs and the applicant's qualifications. The Ph.D. is preferred.
Qualified individuals who are committed to a biblical, Reformed, theology and educational philosophy are invited to send a personal resume, academic credentials, and personal references to:

Dr. Douglas Ribbens
Vice President for Academic Affairs
Dordt College, Sioux Center, Iowa 51250

Ethnic minorities and women are encouraged to apply. Dordt College is an Equal Opportunity Employer.

The Ontario Alliance of Christian Schools

invites applications for the position of

Secondary Education Co-ordinator

Successful applicants will have significant experience in teaching and curriculum development and should be familiar with educational theory and administration.

Send application, resume and references to:
Mr. A. Guldemond
Executive Director
Ontario Alliance of Christian School Societies
P.O. Box 7220, Ancaster, ON L9G 3L4
(416) 648-2100
Deadline for submission: December 15, 1986

The Ontario Christian School Teachers' Association (OCSTA)

invites applications for the position of

EXECUTIVE DIRECTOR

In co-operation with the OCSTA Board of Directors the Executive Director will:
— manage the daily business needs of the 650 association members
— develop and supervise professional growth opportunities for the OCSTA membership
— initiate discussions and provide opportunities for planning and implementing matters relevant to the future direction of the Christian school movement in Ontario and other provinces served by OCSTA
— serve as liaison for the OCSTA membership to CSI, the OACSS, the OCSAA, the Ministry of Education and related organizations.

The applicant should be a professional educator certified and qualified to teach in and/or administer Christian schools in Ontario. Preferential consideration will be given to applicants with advanced degrees and/or a demonstrated ability to be involved in Christian education in Ontario. The position is full-time commencing August 1, 1987. Salary and benefits commensurate with education and experience. Applications will be accepted until February 2, 1987.

Direct your application or inquiries to:
"Search Committee, OCSTA"
c/o Hank Hultink
547 West Fifth St., Hamilton, ON L9C 3P7
Phone: 1-416-388-2645

Help Wanted

Help Wanted

Sales Representative

needed to sell flowers for a well-established route. Our 4-acre glass range is located in Richmond Hill, Ontario. Salary and commission commensurate with experience.

Call Judy (416) 884-8175

Position Open

The office supervisor is now accepting applications for a full-time **secretarial position** that is becoming vacant. This position involves working closely with the academic administration and the advancement and recruiting departments. College or university degree preferred. Please submit your application and resume to:

Lorraine Elisen by December 19, 1986
Redeemer College
Ancaster, ON L9G 3N6
(416) 648-2131

The Toronto (Rexdale) head office of the Christian Labour Association of Canada needs

one full-time and one part-time secretary

as of January 1987.
Applicants should be competent in all areas of office work. Experience in computers and/or wordprocessors is desirable. Attractive wages and benefits available.

Send application and resume to:
Ed Vanderkloet, Executive Secretary
821 Albion Rd., Rexdale, ON M9V 1A3

THE KING'S COLLEGE

A Christian Liberal Arts College

1987-88 Faculty Vacancies

Full-time positions (sessional or tenure-track assistant professor) are open in **BIOLOGY** (botany preferred) and **MATH** (ability to teach introductory physics preferred).
Successful candidates for a tenure-track appointment must have a Ph.D. or equivalent terminal academic degree, and must give assent to the College's educational creed. Send application, curriculum vitae, and references to:

Dr. S. Keith Ward, Academic Dean
THE KING'S COLLEGE
10766 - 97 Street, Edmonton, AB T5H 2M1
For further information you may call (403) 428-0727

The King's College is an equal opportunity employer, but in accordance with the Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

Holland Christian Homes

invites applications for

Full-time and Part-time R.N.'s, R.N.A.'s and H.C.A.'s

for Faith Manor Nursing Home
(residential and extended care)

Qualifications:
— Must have or nearly have registration or certificate
— Must have special interest and Christian concern when caring for the elderly
— Command of Dutch and English languages a definite asset

If you wish to work in the most unique seniors complex offering the ultimate in Christian care, please send resume to:

Director of Care
7900 McLaughlin Road, S.
Brampton, ON L6V 3N2
Phone: 499-3333

Classifieds/Events

Teachers

BARRIE: Timothy Christian School invites applications for an opening for **teaching-principal.** Please send applications to Mrs. Liz Tiemersma, Sec. of the Board, 123 Toronto St., Barrie, ON L4N 1K3; tel: 728-7075.

BELLEVILLE: Quinte Chr. High School requires a **music teacher** to commence duties on January 26, 1987. Send letter of application and resume to: Principal, Quinte Christian High School, 289 Pinnacle St., Belleville, ON K8N 3B3

DRAYTON: Due to maternity leave **Calvin Chr. School,** Drayton, has 2 openings.
1) **Special education,** 2½ days per week from March 23 to June 19, 1987.
2) Full-time **Grade 4** position, 17 students, from April 21 to June 19, 1987. Ability to teach French required. Please send resumes to: Mr. A.G. Vanderstoel, Principal, Box 141, Drayton, ON NoG 1P0; (519) 638-2935.

STRATFORD: Stratford and District Christian School invites applications for a full-time **grades 4/5/6** teaching position starting January 5, 1987. Preference may be given to an applicant who has majored in French. Please send letter of application and resume to: Mr. A. Bron, Principal, R.R.#1, Sebringville, ON N0K 1X0 or phone: (519) 393-5675.

Teachers

LEDUC, Alberta: Covenant Chr. School, Leduc, Alberta, is seeking a **teacher-principal** for the 1987-1988 school year. Send resumes to: Diane Groenewold, 78 Bella Coola Dr., Leduc, AB T9E 1S1 or phone: 1-403-986-8192.

PEMBROKE: Teacher/Administrator. Starting date: Prefer January '87. Responsibilities include: Teaching grades 5-8 full-time, 1-4 part-time, and administrative duties between teaching. Qualifications: A degree in education. Experience is not essential, but is an asset. The individual should be organized and have administrative abilities. Apply: Send resume to Pembroke Christian School, c/o Education Committee, Box 563, Pembroke, ON Canada K8A 6X7. Starting rate: $22,500.

VICTORIA, B.C.: Pacific Chr. School, invites applications for the positions of **Headmaster** and **Elementary School Principal.** Pacific Chr. School is an established inter-denominational school of 620 students in grades K-12. We are looking for creative teacher/administrators with demonstrated ability in Christian educational leadership. For information on the school and these positions, contact: Pacific Christian School, 671 Agnes St., Victoria, B.C. Canada V8Z 2E7; (604) 479-9365.

Accommodation

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

For Rent

Four bedroom house for rent; available January 1, 1986. Large private lot, built-in stove and oven, close to church and Christian school. Must have good references. Call Dunnville: (416) 774-5004.

Real Estate

Broiler farm: Excellent broiler farm in the Goderich area, 16,220 quota. Nearly new barn with the best of equipment. 3-bedroom home on 50 level tiled acres.
Pullet farm: 2 barns, floor birds, over 77,000 quota. Excellent 10-room brick home with pool. Near Watford.
Maurice Gardener Real Estate Ltd.
Goderich, Ont.
Contact: Ken Thompson
(519) 524-2966 office
(519) 524-7514 residence

Make an offer: 100 acre farm, dairy stable, stable cleaner, concrete silo, high moisture silo. Two-storey four-bedroom brick home, new heating system. Approx. 15 acres hardwood bush. Large F.C.C. mortgage may be assumed. Price reduced. Only 1½ miles to Christian school.
291 acre dairy farm, approx. 180 workable, drained where needed. Newer free stall barn and milking parlour. Newer heifer barn plus bank barn. Two silos with tops and unloaders. Wonder steel shed. Very good brick home. Cows and quota may be purchased.
Dairy and hog setup, large barn. Two silos with unloader. Four-bedroom home, new kitchen. Attached double garage. Level land, tiled.
New listing, 300 acre beef and cash crop farm in Howick Twp. Two barns setup for beef and some hogs, steel implement shed. Two silos. Three bedroom brick home.
30 acres on paved road. Three bedroom home recently modernized. Steel implement shed. All level workable land.
Above properties served by Christian school bus.
Call Albert Carson
P.H. HILLER REALTY LTD.
935 Main St., W., Listowel, Ont.
Ph: 519-291-1544
Eve. 291-1395

Let's Play Chess

P. Layer

FIRST SERIES OF PROBLEMS IN DECEMBER

#1116
Game Position
11

12
Black to play and win

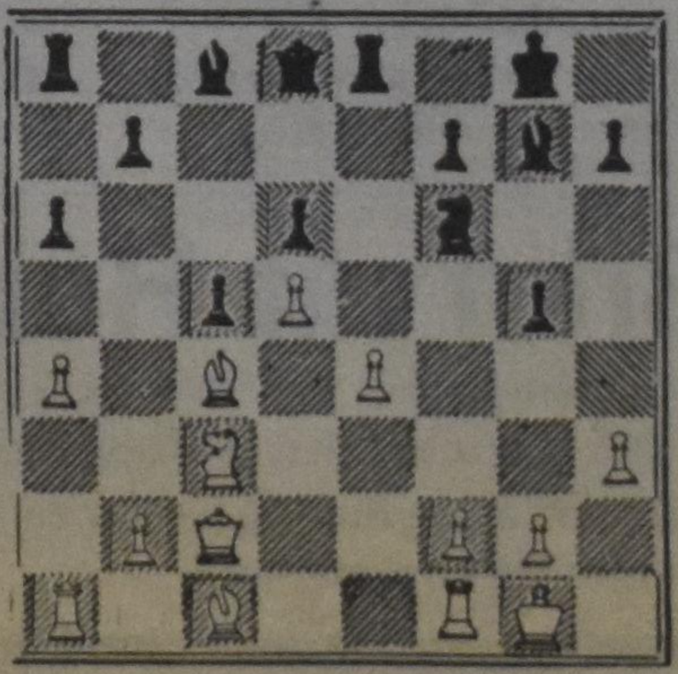
#1117
Z.Y. Lovoshietz
Russia, 1958
10

7
2-mover 2 pts.

Notes
1. Number 1116 is the corrected version of #1104 (September Series) White is a pawn ahead. That did not mean very much in the real game that followed. Most of the variations lead to mate. Please give the full solution.
2. Number 1117 is from Russia. White's mating idea is not difficult but please be careful! The key and threat, if any, is what is asked for.
3. The deadline will be given with the second series.

GAME Black (Evans) was one of the strongest United States players in the sixties and seventies. In a game against Manetti he shows his excellent attacking skills.

White	**Black**
Manetti	Evans
1. P-Q4,	N-KB3;
2. P-QB4,	P-B4
3. P-Q5,	P-K3;
4. N-QB3,	PxP;
5. PxP,	P-Q3;
6. P-K4	P-KN3;
7. N-B3,	B-N2;
8. B-K2,	0-0;
9. 0-0,	R-K1;
10. N-Q2,	QN-Q2;
11. P-QR4,	N-K4;
12. P-R3,	P-KN4;
13. Q-B2,	P-QR3;
14. N-B4,	NxN;
15. BxN,	N-R4;



Position after 15. BxN

Black is starting to put pressure on the King's side. Black must prevent White from controlling the squares he needs to attack.
16. B-Q2, B-K4;
17. N-K2, Q-B3;
18. QR-K1, B-Q2;
19. P-R5, N-B5;
20. NxN, PxN;
The Black Bishop and Pawns on Q3 and B5 form a barrier that White will find hard to break. The pawn move also opens up the vital Knight file.

21. P-B3,	K-R1;
22. B-B3,	R-KN1;
23. BxB,	PxB;
24. K-R2,	R-N6;
25. R-B2,	QR-KN1;
26. B-B1,	Q-R5;
27. R/1-K2,	RxRP ch.,
28. PxR,	Q-N6 ch.,
Resigns	

CALVIN MEMORIAL SCHOOL
St. Catharines
requires a
principal
commencing August 1, 1987. We seek a candidate whose primary task will be to effectively administer the school (375 students) and provide educational leadership for the staff of 18 teachers. Interviewing will begin in November 1986. The Board hopes to make the appointment by February 15, 1987.
Inquiries may be directed to:
Association for Christian Education of St. Catharines
Mr. Louis Den Bak, Secretary of the Board
300 Scott St., St. Catharines, ON L2N 1J4

SENIOR HIGH — (Edmonton)
Effective February 2, 1987:
A full-time teaching position which includes two grade 10 and two grade 11 biology classes; two grade 12 physical education classes (emphasizing individually focused sports and personal fitness), and one grade 10 typing class.
This position is for the balance of the 1986/87 school year (the entire second term); but it holds definite promise for a full-time, 1987/88 appointment.
Direct inquiries to:
Stuart Williams (principal)
Edmonton Christian High School
14304 - 109 Ave., Edmonton, AB T5N 1H6
403-454-0791

Woodland Christian High School
invites applications for positions commencing September 1987
ENGLISH AND GEOGRAPHY
(Major teaching areas)
CHOIR, GIRL'S P.E./HEALTH
(Minor teaching areas)
Qualified applicants reply to:
Woodland Christian High School
R.R.#1, Breslau, ON N0B 1M0
ALSO
We anticipate a *temporary* opening in English for a period of 3-4 weeks in late April/early May 1987 due to a pregnancy leave. This is a full-time position for this time period and the successful applicant will be paid according to their position on our salary grid. Reply as above.
This ad will be run every third week from December 1986 through March 1987 or until the positions have been filled.

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WITH
Dr. Kooistra
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You are invited to join Dr. Kooistra and his wife on their special tour to the Holy Land. It promises to be a very exciting tour. A brochure with all the details is available for you.
Call or write now!
Dr. Remkes Kooistra
453 Albert St., #12
Waterloo, ON N2L 5A7
Phone (519) 885-6105
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Annual
Candlelight Service
with
Adoramus - Maranatha Choirs
bring a friend or neighbour
Friday, December 19, 1986 at 8:00 in the Mount Hamilton CRC
Sunday, December 21, 1986 at 7:25 in the York CRC

Dutch

Persoverzicht

De Liberale Partij is in een hiep-hiep-hoera stemming. John Turner is nu onbetwist de baas, en de strijdbijlen kunnen tenminste voorlopig begraven worden. Lalonde moet maar niet rekenen op een invloedrijke positie in een eventuele Turner regering.

* * *

Werkeloosheiduitkeringen zijn in ons land in veel streken een vaste bron van inkomsten. Een regeringskommissie stelde voor om het hele stelsel drastisch te veranderen. Die kommissie zelf kostte zes miljoen dollars, en bezuiniging in de werkeloosheiduitkeringen is natuurlijk politiek gesproken een gevoelige zaak, zodat er over het algemeen gevreesd wordt dat het hele rapport wel spoedig in het vergeetboek terecht zal komen. Onze Minister voor Transportzaken probeerde tenminste al olie op de golven van zijn kiesdistrikt te gieten met de geruststelling, dat de soep niet zo heet gegeten wordt als het opgediend is.

* * *

Er werd ook een interessant rapport gepubliceerd door de kommissie belast met het bestuderen van mogelijke wetsherziening. Zo citeerde de kommissie wetten die verbieden om te duelleren. Hetgeen me herinnert aan het weinig bekende feit, dat tijdens de Synode van Dordrecht, Gomarus de leider van de Remonstranten tot een duel uitdaagde. Er is ook nog een wet tegen hekserij. En wist u dat het wettelijk verboden was een beloning uit te loven voor het terugbrengen van gestolen goederen, met de verzekering dat er geen werk van gemaakt zal worden? Zoiets kan volgens een kourante wet een $2000,- boete kosten.

* * *

Bloeddorstige parlementarians herinneren Mijnheer B. Mulroney aan zijn belofte om in de Kamer een vrije stemming over de doodstraf te hebben. De doodstraf werd opgeheven in 1976.

* * *

Onze veelbesproken ambassadeur in Washington liet weer eens van zich horen. Dit keer was het niet het personeel het mikpunt van zijn toorn, maar het waren twee Toronto kranten die de euvele moed hadden gehad om de geldelijke uitgaven van de ambassade te publiceren. De volgende keer, als Mevrouw Gotlieb Toronto bezoekt, kunnen de heren redakteuren op een fikse oorvijg rekenen.

* * *

De konsumentenbond deed een onderzoek in de renteberekeningen van kredietkaartmaatschappijen. Het plastieke geld blijkt ontzettend duur te zijn met rente variëerend tussen 18 en 28 procent. Dat komt aardig dicht bij oplichterij zou ik zo zeggen.

* * *

Hier in Ontario wordt Advent gevierd in de winkelcentra die nu al meer en meer op Zondag open zijn. In onze maatschappij wordt het Kerstfeest al meer ontkerstend, hetgeen tekenend is voor het geestelijk gehalte van onze kultuur.

* * *

Verzet tegen de zogenaamde Medicijnenwet die het patent van geneesmiddelen verlengt, groeit. De oppositie maakt zich populair door zich met hand en tand tegen die wet te verzetten.

* * *

Een synodale benoeming tot een studiekommissie heeft me er toe gebracht dat ik me meer en meer bezin op het talengebruik dat, zoals u weet, zich vaak beperkt tot het mannelijk geslacht. Ik leer het al aardig. Hoofdman gebruik ik niet meer, dat is nu hoofdpersoon. Leidsman is leidspersoon, en Jan-en-alleman is in mijn taalgebruik vervangen door Jan-en-allepersonen.

Ik zit een beetje in mijn maag met A-men. Hoe moet dat nou. Moet ik nu de traditionele manier waarmee ik mijn preek beeindig veranderen in A-personen?

Carl Tuyl is predikant van de Kingston Christian Reformed Church.

Brief uit Honduras

Frank Sawyer

Na vier maanden in Honduras willen we wat van onze ervaring hier op papier zetten. Hoe moet u onze omgeving voorstellen?

Wat Tegucigalpa betreft: een stad van 700,000, omgeven door hoge bergen met naaldbomen — mooi groen en blauw in de verre verte. Dichterbij op de grond is de aarde rood en stoffig. Bij de stad zelf zijn haast alle bomen weg; rondom zijn vele krottenwijken. Velen wonen in kleine houten hutjes en hopen over de jaren wat beters op te bouwen; er is echter 40-50% werkeloosheid, want velen hebben werk alleen tijdens de oogst, en in het algemeen werken ze vaak zonder vast loon als dagloners.

Vrij veel wegen in de stad zijn geasfalteerd, al kom je flinke gaten tegen. Er zijn ook wat geasfalteerde hoofdwegen — eveneens met gaten nu en dan — maar de rest zijn zandwegen en soms bijzonder rotsachtig.

We hebben alle zendelingen van onze zendende kerken bezocht in verschillende delen van het land. In totaal zijn er zes andere gezinnen. We hebben ook verschillende kerkjes bezocht in dorpjes. Tijdens de preek zitten de kinderen — al of niet volledig gekleed — op de grond, soms samen met een hond. Rondom hoor je de varkens, die de hutjes van de mensen binnen lopen, bijna als gasten aan tafel. Al is er dan niet altijd een tafel!

Duurt de dienst te lang, de ezels die buiten staan laten je dat weten door hun eigenaardige roepstem, want sommigen komen naar de kerk op een ezel. De wegen naar zulke dorpjes zijn alleen begaanbaar met een paard of ezel, of met een jeep. Tot nu toe hebben we steeds de laatste genomen. Zelfs dan word je flink geschud, door de gaten en de rotsen.

Wat autorijden betreft: we hebben in vier maanden nooit de ruitenwissers aangehad, maar wel vier lekke banden gekregen. En de banden waren nieuw. Soms moet je door een riviertje rijden; die zijn laag op dit moment, wegens het droge seizoen. Jullie hebben misschien al de regen ontvangen ...?

Het leven in de *campo*, buiten de stad, is moeilijk, evenals in de krottenwijken rondom de stad: weinig medische zorg, weinig geld, slecht water, geen riolering, enz. De meeste van de bevolking zijn handenarbeiders en verdienen vijf gulden per dag. Verder dan denken aan eten voor de volgende dag — of vandaag nog — kom je dan niet. Wegens de droogte waren sommigen in april al door hun rijst of bonen en er is geen oogst tot september.

Onze zending (Christian Reformed World Ministries), is bezig met diaconale hulp, soms in de vorm van een zak bonen, maar ook b.v. met een medische cliniek. Verder in de vorm van kleine projecten om de oogst te verbeteren, te bewaren en te besteden. Ook is er — na administratieve problemen, wat vaak voorkomt in deze landen, — een nieuw begin aan een programma voor technische training: dat wil zeggen basisonderwijs in reparatie van electrische apparatuur. Voor houtwerk en naaiwerk is een zelfde plan in de maak. Juist zulke programma's zijn nodig; er zijn vele mensen, ook vele jongeren (de gemiddelde leeftijd hier is laag; de bevolking groeit), die zonder beroep of opleiding zijn.

Wat doen we hier zelf? Aria is vooral bezig de kinderen les te geven thuis. Dat is al een hele baan. Ik geef les aan studenten in onze seminarie. Tegenwoordig zijn er vele seminaries in Latijns Amerika, die werken met een verspreid systeem van onderwijs, dwz.: verschillende vergaderpunten verspreid door het land, want alle studenten bijeen brengen in de hoofdstad zou ze te veel van hun eigen omgeving vervreemden. Wij hebben vier punten in het land waar les gegeven wordt, en dan ook op verschillende niveaus, plus avond cursussen in verschillende kerken.

Een deel van mijn taak is ook het coördineren van dit werk. Ik moet dus de programma's ontwerpen, een archief van cijfers, enz., bijhouden, een catalogus schrijven, studenten begeleiden ... Al met al heb ik genoeg te doen, want ik preek ook regelmatig en geef les. De afgelopen maanden heb ik genoten met de college studenten van het bestuderen van het Nieuwe Testament, etiek en filosofie. Ik begin nu een cursus dogmatiek, en dan straks een cursus diaconale en sociale diensten. Dus eentonig is het niet!

Sommige van de studenten willen predikant worden: er zijn drie die bevestigd worden in mei. Anderen volgen de cursussen om meer te weten en beter te kunnen helpen in de kerken of in de maatschappij.

Nu, als ik eerlijk ben, vind ik sommige kerkdiensten lawaaierig en zonder veel orde. Maar er gebeuren ook fijne dingen, zoals de volwassen catechisatieklassen die veel belangstelling hebben. Over de jaren heeft de zending een hele reeks Bijbelstudies klaar gekregen in het spaans, in autodidactische vorm van vragen en antwoorden.

Misschien denken jullie dat we hier persoonlijk midden in een oorlog zitten, maar zo ver is het nog niet. Er wordt weliswaar gevochten bij de grens. Niet voor niets blijft de wereld een oog op Midden Amerika houden. Want het blijft een gespannen gebied.

De geschiedenis hier is dat van onderontwikkeling. Tot nu toe zijn er velen die niet of nauwelijks kunnen lezen. Tegenover een grote arme klasse heb je een rijke oligarchie die alles bestuurt. Een middenklasse is net aan het ontwikkelen. De politiek is vol omkoperij en geweld. En na de spaanse colonialisatie hebben we nu de Amerikaanse neo-economische-colonialisatie, die samen met de internationale bedrijven de markt domineren. Honduras en de meeste landen hier zijn nog te afhankelijk van bananen en koffie of suikerriet.

Om dit nu een conflict tussen capitalisme en communisme te noemen is te eenvoudig. Maar weliswaar is er een jarenlange geschiedenis van de dictator en de dollar, die nu eenmaal een revolutionaire beweging voortroept wanneer hervormingen wegblijven.

Het grootste gedeelte van de bevolking ziet het eenvoudig als een strijd voor brood/werk/medische zorg/onderwijs. Als het niet van het "vrije westen" komt, zullen ze het misschien meer en meer van het "oostblok" zoeken.

Nu zit Midden Amerika hoe langer hoe voller met soldaten en wapens. Dit is een trieste geschiedenis want de wortel van het probleem is niet van militaire, maar economische aard.

Geweld van rechts en links is het resultaat. Het is hoog nodig een derde weg te zoeken.

Zo zijn mijn studenten nogal enthousiast om iets van Groen van Prinsterer en Kuyper te lezen. Dat zal vreemd klinken voor sommigen — maar je moet je gewoon een eeuw terug denken, en verder, wat sommige aspecten van de situatie hier betreft.

Of, niet alleen Groen, Marx en Kuyper zijn tijdgenoten hier, maar Luther en Calvijn van dezelfde decenia als hen ook: want de geschiedenis vat zich samen en ze springen in enkele jaren van de Hervorming tot het neo-marxisme. Terwijl sommigen nog steeds dichter bij de middeleeuwen leven.

Al met al, ik denk dat een open Bijbel hier nog veel verschil zal maken, misschien zelfs een hervorming zal brengen. En daar bidden we om.

Vrienden, de hartelijke groeten en de zegen van de Heer,

Frank en Aria Sawyer, Erik, Aria, Krista, Ineka

De kunstgeschiedenisleraar

Herman de Jong

Ik hiet Willem Bartelds en mien vrouw is Willemien, end wie bint oorspronkelijk afkomstig van Borger in Drente. Ik heb 't Hollands nooit 'elemaal goed onder knie kregen, dat kan ie wel marken. Achter ons rug nuimen mensen ons vaak Willem 1 en Willem 2, vanwege ons Koninklijk gezin.

Wie hebt drie beste kinder die ons stuk veur stuk ien het geloof navolgd bint. Ons Willem, die we vanzulfs naar ons beiden vernuimden, is pas puutjesman in kerk worden — die wordt nog wel ouderling! Maar over Willem 3 willen we het nou es niet hebben, die is al genog over het peerd tilt. Wie hebt immers ook nog ons nakomertje Jannie, nou al weer een seuventienjarige bluime van een wichien. Jannie wil schilderes worden, en dat laat wie veurlopig zo maar. Daar zit natuurlijk gien droog brood in, dach ie wel?

Ons Jannie kan trouwens merakels mooi wat op papier zetten! Dat hèt mie al een boel geld kost, want al die schilderijtjes doar moet natuurlijk 'n mooi lijssie om. Eerst hingen ze allienig op haar kamertje boven, maar nu komen ze ook al de trap afdraven. Willemien is, dat mag ik hier wel even zeggen, een schoonheid: die hangt boven de vuurplaatse. Ikzelf hing daar eerst noast, maar ik ben nou naar de W.C. verhuusd want Jannie kon mien gekke kop niet helemaal goed versieren.

* * *

Op 't moment hebt wie Opa Bartelds op visite. Hij wou nog ienmaal naar Canada en ik bin bange dat dit wel de laatste keer is. Hij is direct achter de poest, wankelt op zien schrale beentjes deur het huus hèn, en hij ken zo behendig gedurende een praattien de ogen dichtklappen, dat wie wordt er tureluurs van. Hij komt om negen uur uit bed en zit om tien uur al weer te slapen as een os. Willemien voerde hem eerst de hele dag koffie om hem wakker te holden, maar je kin zo'n olle man ook niet verzoepen in dat bruine spul. Maar tied schiet zo aardig op veur Opa. Als hij om twaalf uur, tegen etenstied, het magere koppie opheft, zegt hij veerdig en veelvuldig: "Ik kan mie wel veur de kop slagen dat ik zoveul slaap, bin ik daarveur nou naar Canada komen?''

Maar Opa is kloar wakker als Jannie van school thuus komt. Dan begint zien oogjes te schitteren, want ons Jannie is zien lievelingetje. Eerst streek ze neer op zien knie, maar dat was een gekraak van jewelste in die oude botten. Ons Jannie mag der best wezen wat gewicht aangaat. Willemien voert heur elke morgen havermoutse pap en dat laat ze zich merakels goed smak'n. De weelderigheid is niet verre van haar, om het nou moar es dichterlijk uit te drukken.

Veurige week was Jannie jarig en Opa had een mooi kado meenomen uit Holland. Hij was daarveur speciaal mit de bus (waarop mien broer Gerrit chauffeur is) naar Assen reden en Gerrit had op Drentsgemoedelijke wijze een omwegje maakt om Pa bie de kunsthandel in de Hoofdstraat af te zetten. Daar had Opa een dik kunstgeschiedenis boek kocht veur zien kleindochter. 't Was wel ien 't Hollands, moar er zaten genuig plaatties in en doar ging 'et toch moar om. Och, och wat vond Jannie dat een mooi boek! Wie hebt ons Pa nog nooit zo zien stralen, toen ze hem meermalen zoende. Hij kraaide van genuugen. Maar ons Pa is ook een listig mannetje! Hij wis heel goed dat hij zelf ook veul plezier aan dat boek kon beleven!

Hij zat vaak veur een kwartiertje plaatjes te bekieken om dan gewis weer in te dommelen. Dan zakte het magere koppien op zien kippeborsie, maar in zien onderbewustzijn wis hij heel goed dat dat mooie boek niet van zien knieën op de vloer mog glieden.

* * *

Wie hebt ons Opa deur dat boek ook beter leren kennen! Hij ontdekte dingen in die schilderijen waar een gewoon mens geen weet van heeft. "Kiek nou es, Jannie,'' kwam zien beverig stemmetje, "Rembrandt het zichzeulf afschilderd in al die plaaties van de kruisiging van Jezus. Moar hij kiekt Jezus nooit an! Misschien wis hij zich toen nog geen raad mit het lijden van ons Lieven Heer.''

Jannie is stomverwonderd. Hoe weet Opa dat allemaal. "Ja, ja, mien wichien, doar moet ie gevuul voor hebben, hè? Kiek nou toch dat bruggien van van Gogh eens! Dat hele schilderij is ja één en al geel! Zo'n schilderij moakt me bliede van binnen. 't Is ja zo zonnig. As ie dan weet dat de jonge van Gogh nog een poossien in Drente werkt hèt dan begriep ie het beter, ja? Als ik 's middags aan het zichten was in 't midden van de zeumer, dan zag ik de gele schien over het Drentse landschap komen. Van Gogh moet dat ook wel zien hebben. In zien latere ellende dach hij dan terug aan die mooie tied in Drente.''

En zo ontdekten we dat Jannie haar talent van geen vreemde had. 't Was enkel een generasie overslagen! Had Opa de gelegenheid had, hij zol een tweede van Gogh geworden zijn!

Willemien ontdekte nog meer ... daar waren verscheidene naaktschilderijen in dat boek. De schaare was er haast an te pas komen, maar ik zei dat dat maar niet moest. En ja hoor, vanmorgen kwam Opa an bie 'Maria Desnuda' van de schilder Goya, en toen sloeg hij geen blad meer om! Willemien begon deur het huus te dribbelen: wat als de dominee, of de dames van "Dorcas'' op bezoek kwamen?

* * *

Om kwart voor vier, net veurdat Jannie van school kwam, viel Opa weer in slaap ... boven dat mooie vrouwmens. Heel veurzichtig zag ik Willemien naar zien stoel sluipen. Nog voorzichtiger sloeg ze het blad om. Gelukkig ... op de volgende pagina stond Napoleon mit zien dwarse hoed de legers aan te voeren.

Opa heurde het geronk van de gele schoolbus en schoot wakker. Kiekt naar zien boek. "Verdold,'' zegt hij, "ik ben zeker vlak bie de eeuwigheid, want de engeltjes hebt mie de bladzijden al omslagen!'' In een wenk had hij Moeke Desnuda terug 'evonden!

Jannie verschoot van kleur toen ze naast Opa ging zitten en de Goya zag. Willemien kwam met de thee en de koppies stonden op het blad te rammelen! "Nou, Jannie,'' zie Opa, "we gaant maar weer es verder met de kunstgeschiedenis, he? Mien oog trof dit prachtige schilderij vandaage, en daar moet we het dan maar es over hebben. Ach ja, ik heb oen Moe wel horen dribbelen van de keuken naar de kamer, en van de kamer naar de keuken, en ze het oen Pa al drie keer naar de stal stuurt. Wat bint wie toch rare mensen hè? Hier denk ik de hele dag aan de nieuwe hemel en aarde, en ik pries de Here God omdat Hij de wereld zo wonderschoon 'eschapen heeft. Wie mensen bint toch waarlijk de kroon van Zijn schepping! Intussen morst oen Moe de thee op 't karpet van de zenuwen. Kiek nou es, Jannie naar die prachtige lijnen ... zo'n prachtig lichaam heb ie ook, wichien, en zel ie mij beloven dat ie daar heel zuunig op zelt wezen?'' Ernstig-guitig keek hij haar aan ....

Ik ben maar gaan melken. Op koestal heb ik de Here om vergiffenis vraagt hoor! Want ik ben bie lange geen een-ennegentig zoals mien Pa, en naast mien gevuilens voor schoonheid heb ik ook nog andere gevuilens ...

Maar ons Opa hèt een andere wereld voor ons opend! Koop ie ook maar es zo'n boeken, en laat de schaare maar in 't kassien onder het naaimachien!

Herman de Jong lives in Jordan Station, Ontario.

Er is een nieuwe wet in Ontario die werknemers meer bescherming geeft tegen giftige stoffen.

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Op 6 november heeft de regering van Ontario een nieuwe ordening gemaakt, welke op 6 december 1986 van kracht zal worden. Dit nieuwe reglement zal meer bescherming geven aan iedereen in de werkgemeenschap, en wel op twee verschillende manieren. Ten eerste bepaalt het specifieke wettelijke grenzen aan het blootstellen van meer dan 600 verschillende giftige stoffen. Ten tweede wordt het verplicht, dat het blootstellen aan giftige stoffen in de werkplaatsen verminderd dient te worden door technische regelingen, zoals verbeterde luchtverversing, inplaats van door het gebruik van gasmaskers.

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Books

There's an author in all of us

Practical advice on how to write a book about your church and sell it

How to write and publish your church history, Ralph Milton, Wood Lake Books, Box 700, Winfield, B.C. V0H 2C0. Soft cover, 77 pp., $2.00.

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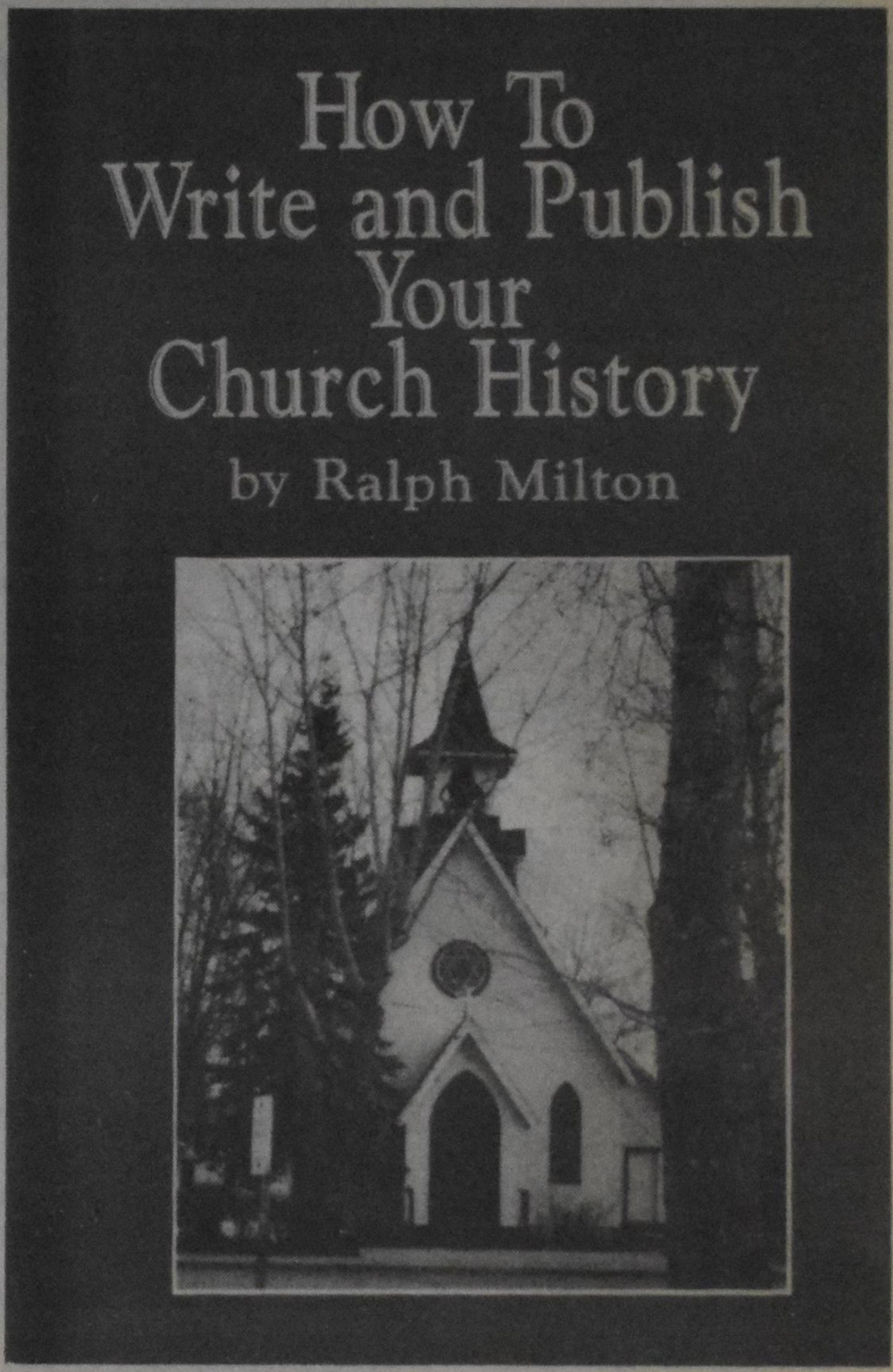
Reviewed by Ellen Zwart.



Biblical history

A limited scholarly project

The World of the Bible, A.S. vander Woude, General Editor, Eerdmans, Grand Rapids, 1986. 400 pp., price: U.S. $34.95, hardcover. Reviewed by George van Arragon, St. Catharines, Ontario.

This is a fairly technical, scholarly, reference work which embodies the consensus of modern research. It is written by various Dutch scholars who are all specialists in their field. More than an introduction to various aspects of ancient near eastern studies (the world *around* the Bible), it is an introduction of the world *of* the Bible.

Chapters IV and VI on the textual history of the Bible and on biblical institutions are more biblically focused, but most of the other chapters, particularly chapter V are more oriented to understanding the geography, archeology, language and history of the ancient near east.

Forty-eight pages of photographs, diagrams and drawings help to illuminate the test. It is comprehensive and detailed, packed with more information than most lay-people or pastors will either use or need.

There are a few gaps. For example it goes into great detail on the Hittites, the Hurrians and the Hyksos, but ignores the Nabateans. There are two indirect references to the Nabateans in passing and four photographs of the "rose-red" city of Petra, "half as old as time." The Nabateans deserve better.

The claim in the preface of the book, that it emphasizes "spiritual history" is not borne out by the facts.

The section on Archeology is least satisfying because it is limited to methodology, function and significance of archeology, but does not give a brief overview of the most recent excavations that have made a significant contribution to our better understanding of the world of and around the Bible.

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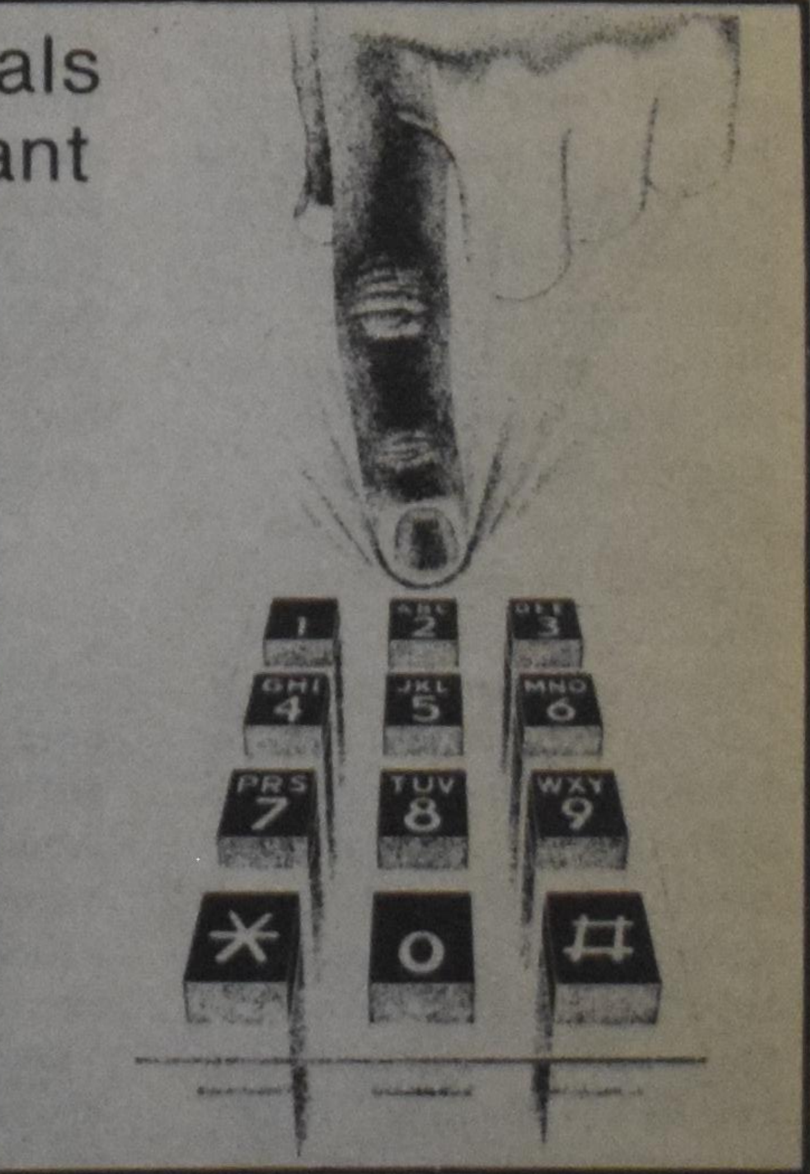
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